A BANAHAW GURU

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Symbolic Deeds of Agapito Illustrisimo

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To Lola Chanay

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Introduction

THIS STUDY AROSE OUT OF A SEMINAR-WORKSHOP AT THE Loyola School of Theology, Ateneo de Manila University, during the first semester of 1979. The participants were trying to apply Lonergan's "Method in Theology" to specific problems of inculturation in the Philippines.[1] The problems were tentatively contextualized as a polarization between two cultures – the more Westernized and the less Westernized Filipino cultures, between the urbanized minority and the rural majority of the Christian population, between official religion and popular religiosity. This cultural polarization was seen as a significant aspect of the country's four centuries of colonial history.

The participants agreed that studies of popular piety before Vatican II, although well-documented, lacked the insights into the cultural pluralism of Vatican II; these uncritically assumed that the culture of medieval Western Europe or the modern technocratic culture of industrialized nations was the "norm" for all other cultures, and that cultural progress consisted in making these other cultures conform to the "norm." Historically, as a result of this assumption, some expressions of the people's search for God and the faith are despised and pejoratively labelled as "popular religiosity" or "folk Christianity." Pope Paul VI has since exhorted Catholics, in *Evangelii Nuntiandi,* to rediscover the positive elements in popular piety and to purify it of its negative elements.

The participants of the seminar-workshop therefore decided to supplement studies made before Vatican II with immersion experi-

ences that emphasized participant observation: by living in small worshipping communities and coworshipping with them in a face-to-face situation, the participants hoped to understand more completely the positive elements in the community's worship and to learn to purify their own or the community's religiosity of its negative elements.

One effect of this decision is intellectual conversion. The present study is an attempt to share with readers the intellectual, or more accurately, the epistemic, conversion that I personally underwent. I have learned not only to relativize the meanings and values from my Western education, but also to respect the indigenous meanings and values revealed in the symbols of popular piety. I hope this sharing will contribute to a self-correcting process of communal understanding, communal judgment and communal decision about the people's search for God and the faith.

My first trip to Mt. Banahaw brought me 2,000 feet above sea level, to a barrio called Kinabuhayan, around sunset on 3 November 1979. There I met some core members of the Tatlong Persona Solo Dios community – three of the priestesses and about eight servites *(nagseserbisyo),* both men and women of varying ages from twenty to fifty. I told them that I was a Catholic priest from the Loyola School of Theology at the Ateneo de Manila University, that I was interested in Banahaw religiosity. They immediately made me welcome. They told me about their life on Mt. Banahaw, about their religious practices, about the priestesses' and servites' vow of virginity, about their awesome experiences with spirits, about the Voice that guides them in their decisions and protects them from harm, about their dedication to labor on the soil, in strict obedience to the command to earn sustenance from the sweat of their brow. I did not meet the Supremo, the head of the community, just then, for he was away and was not expected back till morning.

I asked for overnight lodging, which they readily gave. They laid a mat for me on the floor of the prayer room. On one wall of the room was a large banner, two-by-four meters, hanging vertically, designed like the Philippine flag with its three sections of red, white and blue, with the three divine Persons portrayed near the center, and below, twenty-five national heroes with Rizal at the center.

I was so tired from the eight-hour trip that I fell asleep almost immediately. But just before losing consciousness, I heard chantings from the women's quarters, where the priestesses and their *sacristanas* were saying their night prayers. The melody was very plain-

tive but the words were hard to understand because they were so soft and so distant. I felt sad because I could not understand the prayers. Then silence. It was almost total silence except for the sound of gurgling waters in the nearby Kinabuhayan stream flowing right beside the house. Somehow, the gurgling sound merged with my dream of spirits, the awesome mountain spirits that they had been telling me about only a while ago, spirits whispering to one another. In my dream, I was trying hard to understand their whisperings but could not. I felt very sad. I do not know how long this dream lasted, possibly all night. I woke up in the morning feeling sad that I could not understand the message of the mountain spirits, but also strangely eager to study the realities symbolized by this dream of whispering spirits.

In my later visits to Kinabuhayan, lasting for weeks or months at a time, I would tell the church community about this dream. They would listen knowingly and without surprise but would offer no comments. I think now that they were studying me. Did my dream have any symbolic meaning for them?

Slowly, I began to understand their style of communication. I would often notice their subtle preference for metaphors, parables, and personifications, interspersed with puzzling silences.

The beauty of Kinabuhayan probably has something to do with this. Since by religious dedication the priestesses and servites are toilers of the soil, they are very close to nature and extremely sensitive to its beauties and changing moods, and they commune with nature in a very intimate way, almost intersubjectively.

The central house of the community (The *Central*) is right beside a stream. Flowing into this stream is a spring and a limpid pool a few feet deep, at the bottom of which is a rocky imprint of a footstep, the *Yapak*, object of many Lenten pilgrimages. The stream cascades its winding way among the boulders down to the neighboring barrio of Sta. Lucia. The slopes on both sides of this stream are lush with vegetation in a dazzling variety of patterns and colors. About a hundred yards downstream from the spring, deep inside the cliff east of the stream, there lies a network of tunnels, probably old volcanic vents. Their mouths form three caves, of which the largest is called the *Templo*. On entering the Templo, one gets the feeling of the majesty of a cathedral. Enhancing this feeling are the many statues of Christ, of the Blessed Virgin and of saints, and the lighted candles burning on the walls during the pilgrimage season. Pilgrims owe this Templo to the hands

of Illustrisimo, the founder of the community and his companions hands that, through the years, scooped out loose soil from the cave and enlarged it to its present majestic dimensions.

The whole place is awesome and fascinating. Those who live in this atmosphere see miracles everywhere – miracles in the sense in which all creation and all life is a miracle, and particularly in the sense in which the orchestration of nature's charms focused on this space conditions an experience of "sacred space," and brings a poet or musician to peaks of artistic inspiration, and a contemplative to the verge of ecstasy.[2]

An outsider like myself, trying to fulfill the role of a participant-observer and trying to keep one's scientific objectivity, eventually finds that the ideal of scientific objectivity or detachment is extremely difficult to achieve under the circumstances. Objectivity and my subjective states of consciousness seem incompatible. I tried my diplomatic best to ask the community whether they would share with me whatever writings they might have, so that I could understand their religiosity better. For a long time, I got no answer. Perhaps they were testing me.

Then, one day, they told me about the Voice that came to them sometime in 1975, telling the Labindalawahan (literally, "The Twelve"), the more literate elders of the community, to put down in writing all the anecdotes they could gather from the surviving contemporaries of their founder, and to compile these anecdotes and unify them into a history. The Voice told them that someday somebody would come to Kinabuhayan to study their history. And they showed me some ninety pages of rough typescript entitled "Mga Dakilang Kasaysayan ng Amang Illustrisimo" (which I shall refer to as MDKAI).

The MDKAI became the main topic of our conversations in the many months that followed. Conversations? No, not the sort of conversations that scientific researchers often fall into, not interviews, not question-and-answer exchanges, with me asking all the questions and them giving all the answers. Instead, there slowly developed a two-way flow of intersubjective meanings that continued even in silences and in the barely audible rubrics of metaphors, parables and personifications, spoken or unspoken.

A case in point is the sharing of efforts to interpret my dream of 3 November 1979. One event jarred the dream into our consciousness eighteen months after this dream of whispering

spirits, eighteen months of sharing efforts with the Samahan at interpreting the symbols lurking in our collective unconscious.

In April 1981, an American named Fred came to Kinabuhayan asking my help in gathering the people's signatures for organizing a federation "for the care and preservation of the Sacred Mountain." He left with me a paper about this federation. I showed this paper to the Samahan, but its members refused to sign. I wrote Fred telling him I could not help him and he wrote back an angry letter accusing me of frailocracy and other perversions.

On 25 June 1981, the *Times Journal* published a story about Mt. Banahaw and Fred's plans to establish an "international center of psychic and spiritual research" there. To me, it looked like another tourism gimmick. On 28 October 1984, the tabloid *Tempo* published an article saying that the Maharishi Age of Enlightenment Foundation would soon establish on Mt. Banahaw a base from which they would rule the world, in fulfillment of a prophecy of Jeanne Dixon made in 1965. The article added that those who oppose this plan are all "silly" people afflicted with "false patriotism." Financially, the Maharishi Foundation is capable not only of purchasing the Banahaw national park from the Philippine government but also of instituting eviction proceedings against the Samahan, for technically, its members are squatters on their native soil.

I think I am now beginning to see some meaning in my dream of whispering spirits the first night I was on Mt. Banahaw. It was some kind of a message. What was it saying? I could think of two things at the time: It could be either a warning message or a farewell message. If it was a warning, it could mean that a serpent is now sneaking its way into our Banahaw paradise but that there is still time to repel its dollar temptation. If it was a farewell message, it could mean that the people of Banahaw will become victims of the serpent. Either they will be evicted from their native soil like untitled farmers all over the land (since this eviction will be nonviolent, the Banahaw folk will be obliged to walk their own "way of the Cross "), or some of them will succumb to the serpent. Then, we shall see the spiritual death of a beautiful people, gradually being robbed of their simple faith in the Tatlong Persona Solo Dios.

The Supremo, the Labindalawahan, and I agreed that the whispering spirits were communicating an important message. To me, the message was ambiguous. To them, however, the message was clear: it was certainly not a farewell message. The Holy Spirit had clearly promised them that the Samahan was destined to remain in Kinabuhayan. They would be tempted by materialism, yes. Tourism would open up their eyes to the knowledge of good and evil, yes. And some would succumb, yes. But a farewell message? No. The spirits were only communicating a warning message – about the approach of the dollar-shaped serpent, nothing more.

THE READER WILL NOTICE the division of the book into two parts. The first part is a case study that reflects the basic principles of Lonergan's "Method in Theology." The first part, in turn has four sections. The first section (Situation) corresponds to Lonergan's operation of "experience." The second and third sections (Reflections and Contextualization) are overlapping attempts to "understand" and "judge" the experiential data in the previous section. The fourth section (Pastoral Recommendations) suggests policy "decisions" resulting from the preceding operations. Although the division is not very neat, it is one way of unifying a complex set of immersion experiences.

This complexity is presented here as an invitation and a challenge to interested readers to contribute necessary improvements to the self-correcting process of communal interpretation of data on Filipino popular religiosity.

The MDKAI document in the original Tagalog and in English translation forms the second part of this book. Readers, especially those who have lived in or visited Kinabuhayan, will have the chance of assessing for themselves to what extent my interpretation of symbolic meanings might contribute to the task of inculturation. The style of the document is anecdotal and repetitious. Although it may bore readers who are in a hurry, it will be of importance to scholars who are prepared for the tedious task of documentary analysis. The peculiarities of the Tagalog orthography and the colloquialisms of its contributors can be significant to analysts and are given here in their unedited form.

Part I: Symbols in Banahaw Religiosity

1. THE SITUATION

AGAPITO ILLUSTRISIMO WAS BORN AND BRED IN THE LUMUTAN mountains of Bantayan Island, north of Cebu, in a barrio that observed the religious customs of the Aeta aborigines. As a young man, he became the captain of a group of Pulahan outlaws commanded by "Otoy," alias Isidro Pompac, and frequently clashed with government troopers. Sergio Osmeña, Sr., governor of Cebu, ordered Illustrisimo executed. In a battle, the soldiers left him for dead when they saw his mangled body hanging from the branch of an acacia tree. After the Pulahan debacle, one of these soldiers (Sgt. de la Peña) met him alive and in perfect health somewhere in the Bondoc peninsula in southern Luzon, not far from a cave where Pulahan fugitives used to bring the remains of their fallen companions. From the Bondoc peninsula, Illustrisimo travelled all over Luzon, frequently changing aliases and residences, living the life of a vagabond farmer. He also discovered and developed amazing skills as a faith healer and slowly built up a reputation as an itinerant preacher.

One day in 1935, Illustrisimo, already a septuagenarian, went up to Kinabuhayan and there heard a voice. The Voice commanded him to prostrate himself between two boulders in a stream. While he was thus prostrate, the boulders suddenly came

together and held him fast. He stomped his foot, leaving a footprint on one boulder, and he was freed from the boulders' grip. At the same time, a spring spouted water nearby, and he heard the Voice commanding him to found the Samahan ng Tatlong Persona Solo Dios.

From that day on, he went around visiting relatives, friends and acquaintances all over Luzon, holding prayer services and healing sessions, and inviting people to join him in the Samahan that he was commanded to found.

On one memorable occasion, he was summoned to Malacañang to attend to President Quezon, then thought to be dying. Illustrisimo, with the help of his companion Benito Octoman, restored him to health. Gratefully, Quezon took him under his personal protection and gave him and his followers permission to hold prayer services in any nook and corner of the Philippines.

The Samahan was formally founded on 27 August 1936, and was registered with the government under the name "Adoracion Por La Libertad Patria, Inc." with Tomas Martinez as president. With central headquarters in Kinabuhayan, the Samahan included a number of local chapters (*balangay*) scattered all over Luzon.

Illustrisimo also befriended Quezon's political opponent, Benigno Ramos, known to be pro-Japanese. When the Japanese invaded the Philippines, Illustrisimo was imprisoned in Sta. Cruz, Laguna, but he escaped from the prison when it was destroyed in an air raid. He was later arrested by guerillas. After this arrest, he was never again seen in Kinabuhayan. His son, Jose Illustre, was elected as his successor, governing the Samahan through instructions of the Voice. These instructions included day-to-day decisions for the life of the community and sometimes also for individual members asking guidance.

At present, the community life of each balangay is modelled after the life at the *Central* in Kinabuhayan. There are daily prayers of praise (*Pagpupuri*) morning, noon, and evening, consisting of prayers dictated by the Voice. Of these, one is a poetic Tagalog translation of the ninth-century hymn "Veni Creator Spiritus." Another is a prayer for the liberation, peace, and unity of the Filipino people, consisting of fourteen stanzas addressed to the Holy Trinity, to the Blessed Virgin, to the

founder Amang Illustre, and to Jose Rizal.[3] And still another consists of mysterious words resembling church Latin and of recurrent OM sounds. The *Pagpupuri* is held in a large room on the second floor of the Central, in front of the Samahan's flag, which is lit by a burning candle. At the end of the evening Pagpupuri, members greet one another, the younger ones asking for the older members' blessing.

The seventh, seventeenth, and twenty-seventh day of each month is called *Katuparan,* and is a holiday of obligation. Every member of the community is obliged to attend mass and dedicate all his manual labor to the material needs of the Samahan, as decided by the Supremo or by the presiding elder of the *balangay.*

The mass is not a Eucharistic liturgy but a liturgy of the word, consisting of rituals, prayers, and hymns. Priestesses wear vestments that resemble those of the Roman ritual of the nineteenth century. As in the daily prayers, there is an emphasis on the spiritual needs of the Filipino nation – liberation, peace, and unity.

Religious practices of the Samahan include the four sacraments of baptism, confirmation, holy orders, and matrimony; all are administered by those in holy orders, and these are all women. The seven priestesses today reside in Kinabuhayan and travel to other *balangay* as needed.

I once asked a priestess why the community's priesthood was made up of women, and she answered: "You know, Father, I once saw a book whose cover portrayed a woman in a dress that resembled the Philippine flag. At another time, I was reading the Bible and I read a passage about a woman in the sky, clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." I would reconstruct this answer in technical language as follows: Filipino culture is matriarchal and the Blessed Virgin plays a prominent part in salvation history.

The priestesses, *sacristanas,* and servites periodically go on "missions" to various parts of Luzon and the Visayas. One prominent activity during a mission is the *Ehersisyo,* which consists of a two-hour liturgical dance with many religious and patriotic hymns. The dancers wear triangular headdresses – patterned after the triangle in the national flag – striped red, white, and blue. One interesting gesture of these dancers is the placing of both hands on the left hip, suggesting a readiness to

unsheathe an imaginary bolo. This is a mystic symbol of self-defense that harmonizes with their pacifist religiosity.

As with most ordinary Filipinos, the concept of God in the Samahan is not verbally defined. God is not a concept but a reality that transcends conceptualization and is mysteriously personified as Ama, Anak, and Espiritu Santo. The act of personification also transcends verbal description, and there is a complacent acceptance of divine ineffability.

More prominent in the Samahan's religiosity is divine guidance through "nature spirits." Ignoring the pejorative nuances of the spiritist labels of nineteenth-century anthropology, I feel that this personification of nature is not a theological position but a religious act of affective contemplation: Banahaw is the Samahan's Sacred Mountain; She protects her chosen ones. She continually manifests her protective powers in many events that appear as miraculous and certainly providential, even though these may be skeptically dismissed by outsiders as coincidental.

One outstanding example happened around 1940. The increasing number of pilgrims and excursionists to Kinabuhayan spring had begun to show commercial possibilities. A business syndicate well-connected with the municipal and provincial governments decided to build a public swimming pool beside the spring. This would, of course, entail the eviction of the Samahan, who were (and still are) technically squatting on government property. Suddenly, the water slowed down to a trickle, and the project became financially worthless. After it was shelved, the water sprang back to life as abundant as ever.

Coincidence? Of course, thought the businessmen. Skeptical, they kept the spring under observation for several years. Not once did it stop flowing. Not once did it slow down. And so once again in 1968, they decided to proceed with the construction of the swimming pool. This time, the spring not only slowed down to a trickle; it dried up completely! Nor did it spring back to life until the business syndicate decided to forget the whole thing. And when they did so, the water sprang back to life again. It has not stopped flowing since.

Mt. Banahaw continues to protect her chosen ones. No outside threat can disturb the people's serene faith, their ineffable peace. Gratefully, they dedicate their own bodily powers to the care and reverence of their Sacred Mountain in a spirit of religious

sacrifice. With hymns and rituals and in ceremonial garb, they periodically sweep the *Templo,* dredge the sacred pool, repair the footpaths for the pilgrims, trim the grass and the branches of trees, and burn the refuse left in the sacred groves by thoughtless tourists. Never is incense so sweet-smelling as when it truly symbolizes humility, mortification, meekness, and dedicated love. Never is symbolism so rich.

The symbolism of the Samahan's Huyon-uyon balangay incarnates another beatitude – meekness, nonviolence, *mahinahon.* Around 1953, some members of the Samahan under the leadership of Benito Octoman were sent by the Voice to Huyon-uyon in San Francisco, Quezon. As settlers, they applied for titles to these lands. Around 1975, however, wealthy landgrabbers with their lawyers arrived showing titles to the land; they alleged that the Samahan members were squatters, and hailed them before the Lucena Court of First Instance. The court dismissed the case, thus implying that the titles were fake and that the claims of the Samahan were rightful. But violence and threats of violence kept recurring. Octoman's son Dionisio and son-in-law Alfredo were hacked almost to death by bolo-wielding goons of politicians, while the local police gave no protection.

I brought Octoman before Defense Minister Juan Ponce Enrile in December 1980 to obtain protection for his *balangay,* and for a few months, violence simmered down. Ten months later, another hired goon, a well-known murderer from Masbate, went around threatening death and demanding "porsyento," his boss's share as "owner" of the land.

I was able to arrange for Octoman two interviews over *Radio Veritas* with Assemblymen Jeremias Montemayor and Luis Taruc. Prominent names were mentioned in the broadcast, including a millionaire from Zambales, a retired military officer, and an American owner of a ranch near Huyon-uyon, whose security guard helped the local police arrest Octoman on a trumped-up charge of "illegal cockfighting." Montemayor and Taruc promised justice for Octoman and his farmers. But they are up against a long tradition of cultural oppression.

That oppression has been the lot of the Samahan does not surprise the members, for this had often been foretold by Amang Illustrisimo, their founder. Liberation had also been foretold.

To this day, a few residents of Kinabuhayan claim to hear his voice from high up Mt. Banahaw on some rare occasions.

2. REFLECTIONS

Selected Experiential Data

The MDKAI document and my experience with the Samahan in Kinabuhayan can be fruitful in the crosscultural task of incarnating Christianity in indigenous communities in the Philippines. By culture, I mean a set of meanings and values of a human community, not in the classical sense often implied before Vatican II, but in the empirical sense that affirms cultural pluralism and denies that any one culture is the norm for other cultures. This empirical notion requires that our theological reflections maintain ongoing interdisciplinary and crosscultural dialogue with the human sciences if the task is to be fruitful.

I have discussed my personal experiences as well as interviews with the Samahan in Kinabuhayan with specialists in psychology, cultural anthropology, Philippine history, and in moral, dogmatic, ascetical and mystical theology. I have asked them to read the MDKAI and to comment on it. I have read up on materials they have recommended relevant to their comments on the MDKAI and the Samahan.

The result of this interdisciplinary attempt may be called an "intellectual conversion": I discovered a dialectical opposition between my horizon and the horizon of this particular community. To understand the roots of this dialectic is to appreciate the value of the statement of Pope Paul VI in *Evangelii Nuntiandi.* There is need, he said, to rediscover positive elements in the popular religiosity that we used to despise.[4]

The conversion, from the attitude of despising to the attitude of rediscovering, can be facilitated, first, by assembling the experiential data, and then, by classifying these data under one or another topic discussed by Lonergan.

A sampling of the experiential data may be listed as follows: the Pulahan movement, President Manuel L. Quezon, Benigno

Ramos, Rizal cult, Illustrisimo's polygamy, the Voice, and anti-Catholic feelings. This list of seven items, though incomplete, is a convenient scheme for attempting an analysis according to Lonergan's method. Some items in this list are narrated in the MDKAI, and others I have personally observed in the Samahan at Kinabuhayan.

The Pulahan movement recalls Illustrisimo's experience of the failure of military violence to promote human dignity, and suggests why he decided to turn to spiritual warfare. This spiritual warfare has three traits: it transcends the sociopolitical warfare that Quezon and Ramos preferred; it canonizes the popular symbol of Rizal as a one-pointed focus of a meditative state of consciousness; and it clashes with the materialistic mentality of some Catholics the Samahan encountered. Illustrisimo's spiritual leadership was assailed by charges of polygamy, but these were not spiritually motivated nor even valid. Illustrisimo exercised his spiritual leadership through the Voice, which prescribed conduct, rituals, hymns and prayers, all in Tagalog except a few in garbled Latin.

The preceding paragraph summarizes some of the reflections arising from discussions of the MDKAI document and my interviews with the Samahan. It suggests the heading of the seven sections that follow: (1) aftermath of the Pulahan debacle, (2) Quezon and Ramos, (3) Rizal cult, (4) anti-Catholic feelings, (5) charges of polygamy, (6) the Voice, and (7) prayers in garbled Latin.

Aftermath of the Pulahan Debacle. Illustrisimo's Pulahan experience – the failure of military violence to promote human dignity – deepened his resolve to turn to spiritual warfare. Spiritual warfare, labelled as "spiritism" or "animism" by Western anthropology of the nineteenth century, was not new to the consciousness of mountain people, nor to some lowland Christians who are also aware that their struggles were not against flesh and blood but against principalities and powers in high places. What was this Pulahan experience?

The five meager paragraphs in the MDKAI describing Illustrisimo's involvement with the Pulahan as a leader of a task force must be read in the context of two documents written in 1907–1908. One is a letter of Governor-General James F. Smith dated 2 November 1908, saying:

> The mountain and upland people seem to have been regarded as legitimate prey for exploitation by their civilized brothers in the lowlands. Indeed, the terrible pulahan outbreak of some years ago was caused in a large measure by the unconscionable plundering and exploitation to which they were subjected by the people of the playa. The pulahan is not a robber or a thief by nature – quite the contrary. He is hard working, industrious, and even frugal. He had his little *late* of hemp on the side of the mountain, and breaking out his picul of hemp, he carried it hank by hank for miles and miles over almost impassable mountain trails to the nearest town or barrio. There he offered it for sale, and if he refused the price tendered, which was generally not more than half the value, he soon found himself arrested on a trumped-up charge, and unless he compromised by parting with his hemp he found himself, after paying his fine and lawyer's fees, without either hemp or money. . . Of his mistreatment, of the injustice suffered by him, of the outrages to which he submitted, the pulahan said nothing to superior authority, because his experience for many generations had been that if he did complain his second condition might prove worse than the first. He therefore suffered in patience until his accumulated wrongs wore his patience to a rag, and then he took the law into his own hands.[5]

This assimilationist policy of Governor-General Smith encouraged Msgr. Thomas Hendrick, Bishop of Cebu, to help the American government inquire into the causes of the Pulahan uprising. In a letter dated 2 January 1907, the Bishop wrote:

> In my trip around Samar, the most disturbed province in these islands I was accompanied by two priests, both natives of Samar. One of them, Father Nicanor Acebeda, parish priest of Basay, Samar, was water cured by Captain, now Major Edwin F. Glenn of the 5th U.S. Infantry. . . His assistant priest was also water cured, at the same time. . . The other priest with me in the visitation of Samar was Father Severino Picson, whose brother, a priest was water cured to death by Glenn, and whose sister was bayoneted to death, by his order. Father Picson is a native of Samar. Now these two priests were chosen by me, for the express purpose of preaching to the natives, at every parish, to be peaceful, and not to stay in the field, and [they] helped Gen. Curry very materially toward his successful dealings with the natives. We went to every parish in Samar. All around Cebu the same way, Father Severino preached the same sermon. . . The same sermon was preached by Father Emiliano Mercado, a native of Cebu, who was tortured by

> another shoulder strapped "officer and gentleman," Edwin Feeter, Lieutenant of the 17th infantry. He tied Father Emiliano's hands behind his back, with a rope one end of which he threw over the beam of a fanlight, and so strung him up for the onstensible [sic] purpose of getting information, which Father Emiliano could not have, and because he had rice in his basement, which he received from the Vicar-general in Cebu, to feed his poor starving people. I forgot to say that Father Nicanor was tortured because he rowed from Basey to Leyte, to get rice for his people, which was against military orders. So in every parish we went, the same sermon was preached, besides I sent a circular letter to the priests of Leyte, during the late uprising telling them to go among their people, and to urge them to peace, and next Saturday I will go again to Leyte, at the urgent request of Captain W. R. Dashiell, of the 24th U.S. Regulars, to do what I can toward the settlement of the uprising there, one of the worst in the islands. The people are good but the uprising was a bad one, arising from the report, spread by their leaders that the United States intended to deprive them of their religion. My authority for this latter statement is Sr. Norberto Romualdez, Fiscal. . . of the Province of Leyte. Mr. Romualdez is known, not only as an able lawyer, but also as one of the most conservative of the better educated Filipinos. I have done everything that was asked, and everything that my mind could suggest, in the interest of the government.[6]

Eventually, Pulahan militarism was crushed by superior military might. But Illustrisimo did not give up the fight, for his was fundamentally a fight for human dignity. With his sharp intuition, he must have been deeply aware of the religious meanings communicated to popular piety by the symbolic witnessing of Bishop Hendrick and his Visayan priests – Fathers Acebeda, Picson, and Mercado, martyrs of justice and patriotism. With such awareness, he renounced military violence as an instrument of human dignity and sought other ways.

Why he turned to spiritual ways can be inferred from his story of his grandfather's death, when he received seven spiritual gifts symbolized by seven little birds (MDKAI No. 11). The fantastic story would make little sense to a modern reader interpreting it literally. Therefore, it must be understood symbolically and consistently with the image of him presented by the *Labindalawahan.* That image and the symbolic structure of the story present reality as rooted in mystery in which spiritual values, personified as "spirits," transcend material values.

In turning from military violence to spiritual warfare, Illustrisimo clarified to himself and to his followers his ultimate concern for spiritual unity, peace, and freedom. This is unambiguously clear throughout the MDKAI and is also shown in the Samahan's Articles of Incorporation.[7]

Illustrisimo's religious influence is still strong today. The "mahinahon" policy is not limited to avoidance of military violence. It also frowns on religious functionaries excessively involved in partisan politics. On 16 August 1980, Supremo Jose Illustre publicly challenged me to defend the practice of some Catholic priests and sisters who, like the ministers of Felix Manalo, are deep in partisan politics. Under the circumstances, I chose to remain silent. The experience was very humiliating for me. I sensed in it a protest against the ideology imported by academe from Latin America, that subordinates cultural liberation to sociopolitical liberation. This suggests the view that the socio-politico-military revolution of 1896 was a byproduct of the cultural revolution that was in progress in 1780 and earlier, and continued even after the 1901 surrender of the sociopolitical rebels.[8] In this view, Illustrisimo symbolizes the contrast between the religious rebels and the sociopolitical opportunists of that decade. The Supremo (Jose Illustre) was probably warning me that I would not be welcome in Kinabuhayan should I be motivated by such opportunism disguised as religion.

Although I could not easily dismiss the importance of social and political factors, my rationalistic background exaggerates this importance and comes into conflict with Illustrisimo's values. For example, I might have considered the possibility of a stronger military apparatus of protest against oppressive structures, or of politicizing the masses to exert pressure on decision-makers, or of adopting some other policy that could be deduced from the prevailing paradigms of the social sciences.

But Illustrisimo, untouched by scientific theories, favored a worldview in which forces were personified as spirits. These spirits are supplicated and celebrated as gratuitous instruments of God's love. Therefore, he moved in a spiritualistic direction: he founded a worshipping community named "Tatlong Persona Solo Dios," living ascetically in the forests of Mt. Banahaw and periodically going on walking missions seeking to obtain freedom, peace, and national unity through prayer and prayerful witnessing.

With a faith that moved mountains, he aimed at casting the oppressive structure into a sea of irrelevance, where oppression could no longer oppress, where poverty of spirit and meekness under persecution incarnated Gospel meanings into people's lives. To communicate these meanings was the task of their witnessing.

Here again, I see contrast. As I write these sentences, I am aware that my language is technical. The language of symbols was preferred by Illustrisimo, especially agricultural symbols familiar to the unschooled people in rural hinterlands, evoking religious intuitions and powerful emotions.

I would prefer my technical language because I feel that the Samahan's preference for symbolism has its own disadvantage; symbolic meanings are not fully under human control. This is where I begin to be tempted to take control and to manipulate their symbols into my ways of understanding, judging, and deciding. The danger of manipulation by an oppressive structure is very great.

Fortunately, would-be oppressors are ideologically divided and competitive, and their victims rapidly learn to play them (oppressors) off against each other. As we shall discuss in the next section, Illustrisimo played off political rivals like Manuel Quezon and Benigno Ramos, while supporting their common goals of national unity, peace, and liberation – through prayerful pacifism.

Quezon and Ramos. Can human dignity be promoted by politics? Yes, if politics are subordinated to culture. No, if culture is subordinated to partisan politics. Such is my interpretation of the symbolic deeds of Illustrisimo. Loud and clear is this message in the MDKAI document, particularly in the incidents describing his dealings with President Manuel Quezon and the oppositionist Benigno Ramos.

Illustrisimo accepted the role of healer to President Quezon. In MDKAI No. 117 b-c, when he was summoned to Malacañang after the doctors had given up hope on the President's recovery, Illustrisimo restored Quezon's health. He took this opportunity to preach to the professionals present at the Palace about spiritual liberation and about the need to share the "mountains" of learning with the lower classes and about unifying the "islands" of social fragmentation into one nation. But his symbolism was filtered out in the literalist minds of his hearers, as he later confided to his secretary Octoman.

In an earlier episode (MDKAI No. 71), we read of a conversation between Quezon and Illustrisimo regarding the value of prayer in the struggle for liberation. One consequence of this conversation was the general permission granted by the President to the Samahan to hold public and private gatherings in every nook and corner of the Philippines for the purpose of praying for independence.[9] With such political patronage, the Samahan suffered less harassments from the police whenever they went on religious missions in the towns and barrios of Luzon and the Visayas. Illustrisimo was jailed a few times on suspicion of illegal activities, but would readily be released on Malacañang's intervention.

Quezon's protection was also needed by Illustrisimo. It will be recalled that Osmeña, as governor of Cebu, had ordered the execution of Illustrisimo as a captain of the Pulahan. With the downfall of the Pulahan, Illustrisimo had to keep changing residences and aliases to maintain mobility. It was natural for him to seek protection from Quezon.

Illustrisimo also befriended Quezon's political opponents like Benigno Ramos. With Ramos, he shared his distrust of Quezon's strategies of collaboration with American colonialism. In MDKAI No. 42, mention is made of his connection with the Sakdal party of Ramos. In MDKAI Nos. 64-65, Ramos is reported to have visited Illustrisimo in Kinabuhayan and the enigmatic style of reporting suggests the religious meaning of the struggle for independence in Illustrisimo's mind, namely, that true independence is a spiritual reality and is therefore, interior and cannot be obtained from foreign sources, whether American or Japanese.

He was arrested and imprisoned on suspicion of being pro-Japanese (MDKAI No. 126), and he must have given grounds for this suspicion. One clue is suggested in MDKAI No. 143b, where he refers to Hitler as his "son in Germany," implying fatherly sympathy for a brainchild: the German-Japanese alliance was needed to counterbalance the American-Soviet thrust toward world domination. This coincided with the strategy of Ramos in his fights with Quezon.

Later, Illustrisimo abandoned this political position when he predicted the collapse of the Axis powers. Even as the Japanese were bombing the Sta. Cruz jail where he was imprisoned, he saw the ongoing Second World War as merely a mock-duel between

playful calves (MDKAI No. 157e), in comparison with the coming Third World War between Americans and Soviets (MDKAI No. 157f), which would be a duel-to-death between full-grown bulls. Such is the interpretation given to me by Octoman in many conversations in 1980-81.

In befriending both sides of two opposing factions, was Illustrisimo communicating a symbolic meaning? If he was, he might have been trying to say that their common goals of spiritual unity, peace, and freedom were more important than the partisan ideology of either side, that human society is divided into two halves at once antagonistic and complementary, that this moment of history has a sacral meaning. He kept political structures strictly subordinate to his sacral worldview, despite secularizing attempts to dethrone religious values from their primacy in the minds of his followers. Indeed, he attracted a large following precisely because people saw in him a symbol of this very need to resist secularizing attempts. For them, human dignity was a matter of ultimate concern.

Rizal Cult. When people of a community are prepared to lay down their lives to affirm their human dignity in the face of oppressive structures, their attitude is a matter of "ultimate" concern: it is a "religious" attitude. The Sàmahan symbolizes such an attitude in the Rizal of popular imagination. In contrast, people who are relatively untouched by oppression would consider such an attitude as fanatical and would point out (quite correctly) that the Rizal of popular imagination is not identical with the Rizal as described in historical documents. The theological vagueness of the label "fanatical" and the logic underlying the label need not concern us here. More important is the desire expressed by Pope Paul VI to rediscover rather than despise the indigenous search for faith.[10] Pope John Paul II also reflects this valuation of indigenous symbols in his reference to Boguradzica song-message as a symbol of the Polish credo.[11] Illustrisimo might have been looking for such a symbol of the Filipino credo and he chose Rizal.

Other sects that have chosen Rizal as a religious symbol have gone even higher and have decided to divinize him. In his well-documented book, *Cults Honoring Rizal,* Marcelino A. Foronda, Jr. mentions a Rizalist sect headed by Venancio Wagan known as Bathalismo that had "other branches" in Kinabuhayan, Lian, and

Arayat.[12] The Kinabuhayan "branch" can only be the Samahan, as indicated in MDKAI No. 100a. Wagan was indeed elected president of the administrative board, but he and the board were juridically subject to Supremo Illustrisimo. Wagan and others were "appointed" by Illustrisimo to the work of constructing the Central and the street along the Kinabuhayan cliff. Wagan's subordinate position is confirmed in the listing order of names in the document reproduced by Foronda, that also mentions "Illustricimo."[13]

Before the schism, one thing Illustrisimo had in common with Wagan was the veneration of Rizal, except that Wagan later declared Rizal to be divine. (There was no sign of this schism when, on 27 August 1982, Wagan's son and successor Venancio, Jr. attended the forty-sixth anniversary celebration of the Samahan in Kinabuhayan, although Rizal's veneration was not discussed.) Illustrisimo's followers to this day emphatically affirm that Rizal was a human being who laid down his life for his friends and therefore deserves special veneration from these friends. From the point of view of Catholic theology, I see no overt heresy in this veneration.

Less clear is the theological position requiring scientific historicity about people venerated as saints. For many centuries, Catholics have been venerating "St. Christopher" and "St. Paul the Hermit" even though these have not been historically verified to have existed except in popular imagination. The Rizal of popular imagination resembles these "saints."

More important than scientific historicity and theological definition of fanaticism is the need for indigenous symbols among the oppressed, symbols that are within, or at least close to, the area of their ultimate concern. In a recent response to this need, perhaps made a little breathlessly and a little late – Lorenzo Ruiz was beatified. Even before this beatification, however, the oppressed communities among the People of God had decided not to wait: they beatified the memory of one who also laid down his life for his friends – Rizal.

Anti-Catholic Feelings. The human shortcomings of some Catholic priests and laymen are occasionally cited by Supremo Jose Illustre as reasons for doubting the credibility of my claims. I have been professing concern for ecumenical unity. He responds

by citing historical instances of unconcern. He believes that materialism in Catholic education is the root of this unconcern. I cite some of these instances.

The MDKAI No. 109b recalls an incident in Sta. Cruz, Marinduque, when a priest was unwilling to bless a corpse unless Illustrisimo first pay him the customary fee of fifteen pesos. (He finally did it for free when Illustrisimo threatened to leave the corpse in the church!) In more recent times, some Catholic politicians and businessmen have tried more than once to have the Samahan evicted from Kinabuhayan for the sake of the profits they were (and still are) hoping to gain from pilgrims and tourists. Some wealthy Catholic landgrabbers in the Bondoc peninsula have been hiring goons and lawyers to harass Samahan farmers in order to lay claim to their untitled farmlands.

These and similar instances of worldly cleverness have been the century-long experience of Illustrisimo and his followers at the hands of Catholics. They believe that this is the result either of Catholic education or of the Western values included in that education. Thus, as a Catholic priest, my credibility is low.

Still, I am treated with civility, hospitality, friendship, and even reverence. After evening prayers, for instance, everyone in the Central (except the Supremo), whether younger or older than I, bows down before me with right hand held over the heart, asking me for my blessing: "Bendisyon po."

Why this ambivalence? Is this the "ressentiment" discussed by Lonergan? Do they regard my culture as superior to theirs? Or have I been guilty of cultural paternalism?

Ambivalent feelings like these need to be objectified lest they hinder the crosscultural task of incarnating Christianity in indigenous communities.

Charges of Polygamy. The Samahan believe in the Christian sanctity of monogamy and of consecrated virginity; they also venerate Illustrisimo as a holy man.[14] How then do they respond to the charges of immorality? Their revered founder was often faulted for having more than one wife.

Illustrisimo was even brought to court on such a charge. It appears now that some Dolores residents, desirous to evict the Samahan from Kinabuhayan in order to lay claim on their vegetable farms, accused Illustrisimo of having thirty wives, and

attributed to him the precept "Huwag kikibo at Dios ang hihipo." ("Remain silent for it is God who will touch you.") Illustrisimo was being maliciously identified with an ex-soldier named Demetrio, living on Mt. San Cristobal with some women whom he would caress at night pretending to be a divine spirit.

The MDKAI (No. 147) describes the court hearing in humorous and enigmatic fashion. Benito Octoman, as a sort of defense attorney and following Illustrisimo's instructions, responded in what may be called a poetic genre of explanation: he compared Illustrisimo, surrounded here on earth by thirty chanting servites, with Christ surrounded in heaven by chanting angels. This image was probably based on Apocalypse 19:1-10, that also describes the "wedding" of the Lamb to the virginal "bride." The symbolism affirms the virginal status of the thirty servites and their liturgical and kerygmatic roles in the Samahan. Apparently pleased with Illustrisimo's personality and Octoman's explanation, the judge dismissed the case.

Other cases, although not brought to court, are mentioned by the Labindalawahan. For example, in MDKAI No. 102b, Inang Opong, who recognized Illustrisimo as her husband when he was named Kulyog, also said that she witnessed his death and burial. This mistaken identity (or mystic identification) was subsequently utilized by some followers of Illustrisimo as an instance of his powers of reincarnation. A similar explanation may be supposed regarding the woman in Cavite who said Illustrisimo was her husband (see MDKAI No. 97c).

In MDKAI No. 23, Illustrisimo is described as marrying Susana Reyes, whose husband (Mauricio Rivera) was in jail. Susana's daughter, Juana Reyes testified in 1980 that Rivera (Mauricio) readily agreed to divorce Susana when Illustrisimo visited him in jail. It was a divorce by consensus within the extended family. Many barrio communities accept the social validity of remarriages after such a divorce, without requiring civil registration of the divorce.

The accusations of polygamy were not substantiated.

The Voice. The members of the Samahan religiously obey the commands of the Voice (*ang Boses*).

What is the nature of this Voice? I have never yet succeeded in getting them to explain this to me. They are either unwilling or

unable to do so. I reflect that I am just as incapable of explaining my own vow of obedience. I consider the voice of my Rector or my Provincial as the will of God in all matters where "there appears no sin." I do so, not because of a personality cult (the present office holders are both former students of mine), but because through my religious vows, I freely choose to regard their official decisions as the will of God. Is this the case with the Samahan?

Only once have I myself heard the Voice, but I did not then realize that this was what the Samahan meant by the Voice until much later. It was almost midnight. In ordinary low tones, the Supremo was instructing a group of men about the construction of a pagoda in the church plaza where the founder's statue was to be erected. Promptly at midnight, the work began with the priestesses and servites in ceremonial garb singing hymns, and about a dozen men began hauling stones and mixing cement. I was so moved by the prayerful mood of the activity that I decided to read my breviary by candlelight there and then at the edge of the group.

On another occasion (at which I was not present, but which was later described to me), the Voice summoned all the residents of Kinabuhayan to a prayer service at Tatlong Tangke, and there decreed that permanent residences be moved away from the center of the barrio and transferred to the farms higher up the mountain. The Voice was described by my informant apparently as coming from nowhere at all, not even from the unmoving lips of the Supremo.

A third instance of the Voice concerns an eight-stanza Tagalog poem of great beauty, whose first line is: "Santong Espiritu, halina't dalawin." According to Octoman, this was dictated by the Voice to the elders through Illustrisimo. Later, I discovered that it is a poetic translation of the ninth-century *Veni Creator Spiritus.* And still later, I discovered this Tagalog prayer, with slight variations, in a pamphlet published in Manila by the Catholic Trade School sometime in 1930-36. (Illustrisimo could neither read nor write but had extraordinary powers of intuition and recall.)

Reflecting on these three instances, I feel justified in interpreting the Voice, not merely as an external physical sound, but essentially as an interior experience of a believing community.

Whenever the community refers to the Voice, they use the term as a symbol of a communal consensus after discernment of spirits. The Voice, besides metaphorically symbolizing a faith experience, points to a deeper reality that transcends external physical evidence. It is analogous to my faith experience of the will of God expressed through the voice of my religious superiors, even though I do not have external evidence of their infallibility or impeccability. It is my own will "desirous to obey." The Voice is a symbol of the communal will of the Samahan.

This ritual of the Voice sometimes involves spontaneous dramatization – not a pretending, but an acting out of an interior impulse that is intensely and collectively felt. The intensity of this collective feeling heightens the consciousness of those present. I experienced this state of consciousness in the first instance mentioned above, when I was moved to pray and read my breviary at midnight during the construction of the pagoda. I was sort of "standing outside" of myself (*ek-stasis* in Greek) during this prayerful moment.

With this experience in mind, I reflect on Lonergan's "dramatic pattern of experience."[15] I see how the Samahan was then giving free reign to their interior impulse for artistically manifested dignity. They were dramatizing their best meanings and values in my presence and I thereby became also an actor in their primordial drama of human living; I became one with them in raising hearts and minds to God in a prayerful drama.

I am suggesting that the Voice is a dramatic symbol.

Prayers in Garbled Latin. Just as barrio mechanics creatively recycle American army jeeps into jeepneys to respond to indigenous needs, so too, does barrio religiosity creatively recycle the liturgies of medieval Europe and ancient Asia. The following prayer, recited daily in the Samahan, is a typical example: "Obrael cuatro pilares mel deme alma dime corazon – bergom cruze celilitare – hemehim ait nait som – ayp delider ayp dominom."[16]

I once had an opportunity to share with the Samahan members my interpretation of their invocation of the "Cuatro Pilares." They were then preparing for a three-day chant of the *Pasyon.* I reminded them that the *Pasyon* was based on the writings of the four Evangelists who are the "four pillars" of Christianity. Their response was positive and visibly emotional.

This positive response encourages me to explore this avenue of "rediscovery." For example, the expression "mel deme alma dime corazon" reminds me of similar expressions in Spanish hymns I used to hear sung in our parish church in Paombong, Bulacan, before 1930, and might have also been sung in barrio Yahwe, Padre Burgos, Quezon, around the time when Illustrisimo used to live there. These resemble the hymns in *Lyra Sacra,* a hymnal in use at the Colegio de San Jose since 1928. Another hymn *Regina coeli laetare,* sung during the *Salubong* procession of Holy Saturday, could have been the source of "celilitare" in the Samahan invocation mentioned above. As for the recurrent *Ego sum* (or "Yahwe" in Hebrew), its origin in popular liturgies of the preceding century is obvious. Ultimately, it is based on such biblical sources as Exodus 3:14 and John 14:6.

It is reasonable to assume that Illustrisimo, who had decreed these incantations, could have experienced in himself how sonorous words resembling church Latin and/or containing recurrent OM sounds sometimes induced meditative states of consciousness. This can be compared to the "glossolalia," or speaking in tongues, observed by St. Paul in his Corinthian converts, who would chant nonsense syllables to symbolize indescribable presences in one's consciousness. More than in Western cultures, words in the culture indigenous to the Samahan are often utilized for their musical sounds that evoke feelings rather than for their conceptual content to communicate thoughts. Thoughts are important in discursive forms of prayer, but these are not excessively valued in the Samahan. There is preference for affective modes of contemplation, for praying nonconceptually in a cloud of unknowing.

This observation may suggest one way for official religion to rediscover popular religiosity: by decoding the Christian meanings encoded by the Spirit in many symbols of indigenous culture.

Fantasy: A Voice Speaks

"I thank you, Father, that Thou has hidden these things
From the wise and understanding and revealed them
To babes" (Matt. 11:25).

The "wise and understanding"
Are the scribes and Pharisees learned in the Law.
The "babes" are the seventy-two disciples
Unschooled in the Law.

Somehow, the words of Jesus stir up in me
A deep nostalgia for my lost childhood.
Like the scribes and Pharisees,
I have inordinately lingered in cerebral pleasures,
And having lost my epistemic innocence,
Can no longer go back to my primitive naivete.

To become like a little child again,
I must penitently withdraw into interiority
And into a world of immediacy,
A world of truth in the immediacy of fantasy.

In search for my lost childhood,
I wander around the forests of Mt. Banahaw.
The place is vibrant with mysterious murmurs,
Echoes of the distant past,
Whispers from an invisible world of spirits,
Barely distinguishable from the sounds of wind and branches,
Or from the vague figments of my distressed perceptions.

Somewhere from the branches of the giant trees,
I seem to hear a Voice,
Which speaks to me in this wise:

"As I hang from this acacia branch,
With my limp corpse bruised, bloody
And burnt from cannon fire,
My spirit is being hymned by the chant of a little bird
Singing in the depths of my soul.

"I recognize that bird now.
It is one of the seven little birds that entered my body
At my grandfather's funeral.

"Its name I now know: Understanding.
For now I understand something
That I never understood before,

Something quite mysterious, something as sacred
As human dignity, something that I have tried
To affirm with my bolo. In vain.
For human dignity far surpasses the violence of matter.

"In the wildness of my youth,
I had but a dim understanding of human dignity.
And when this was violated,
An army of youth as wild as myself decided to take up arms
To right the injustice.

"They elected me captain.

"From our mountain hideouts,
We sailed forth into the towns of the enemy,
We sailed the coastal waters in swift vintas,
We made lightning raids on enemy strongholds,
We wanted to teach the lowland people
That we of the mountains are also human beings,
With human rights that must also be respected.

"Yes, we are poor and unschooled,
Too poor to learn to read and write,
And we were never taught how to add and subtract
The number of coins for which we tried to sell our abaca,
Coins with which to buy food and clothing.

"Because we are ignorant,
We were always being cheated by these heartless people.
What else could we do but fight
For our right to livelihood?
Is there any other way?

"None whatever, I thought.
So did my bastard brainchild Hitler.
I then thought that violence was the clearest affirmation
Of human dignity.

"I do not think so now,
As my limp body hangs from this acacia tree.
For now, the Spirit of Understanding,
Symbolized by this little bird,

Is singing a new song to me:
Violence only breeds more violence
And leads to total destruction.
There is another way, a better way."

Without words, I ask the question:
Teacher, what is that way?
As though in answer to my unspoken question,
The Voice continues:

"Let me tell you the story of my life.
It was a life of searching for the Spirit
Enfleshed in living matter.
For the little bird inside my heart
Kept hymning songs of life,
Whispering to me mysteries of life.

"The little bird told me to keep digging
Under the roots of trees,
To contemplate these roots,
To become aware of the mighty power throbbing underground,
To immerse myself in the mysteries of being,
Of growth, of life, of consciousness.

"These mysteries lead to the understanding
Of human dignity.
The little bird told me that human dignity
Will flourish, flower, and bear fruit only
When it is deeply rooted in the humus of the lowly earth,
Rooted in humility.

"In contrast, uprooted man can only think
Of violence and pride
That will destroy him in time."

But Teacher, I mused,
Many men have already been uprooted.
The answer came like the sighing of the wind:

"They must rediscover their roots.
And they will. They will."

I waited for more.
But there was only silence,
Except for the gentle sound of wind
Sighing through the trees.

Days and nights pass.
I continue my wandering search.
I am now seated on a boulder
In the middle of a cascading rivulet.
In the sound of hissing and gurgling waters,
I again hear the Voice:

"I am on a mission of rediscovery.
I am bidden by the Spirit to open up hearts and minds.
The message entrusted to me will be communicated
In dramatic symbols meant for people
Who tremble before a fascinating Mystery,
People who are anguishing for fulfillment
In oneness, in peace, in freedom.

"Uprooted from Mother Earth, some seek to find
The cosmic center in outer space, not bothering to search
In their inner space of Spirit.

"Shattered by violence, pride, greed, lust,
And a legion of other spirits,
They erect Babel gantries to launch
Their fiery chariots to the skies.
Yes, man will explore outer space some day.

"But he must first explore the inner space of Spirit
That generates his consciousness,
His life,
His very being.

"Only in this inner space
Can he purify himself of his sinfulness.
Unless he undergoes this purification,
He will contaminate the galaxy
With his own primordial warp.
This must not be. . . not be. . . not be. . ."

The Voice begins to fade away
And merges with the sound of the waters.

A mysterious melody wells up in my heart,
Evoking a sense of hope mixed with sadness.

And I find myself weeping,
Torn by conflicting emotions.
I am beginning to discover with sorrow
How much I am in need of this purification,
How difficult it is to find my lost childhood
In the perilous jungles of thought.

Fear, confusion, anguish of spirit besiege
My dim awareness of faith and hope and love.
Copious tears of helplessness mix
With the cascading waters of the rivulet.

My search brings me
To a small triangular patio surrounded by a chapel,
A statue of the Teacher, and a huge boulder.

I am pacing up and down this patio,
Deep in meditation,
Rosary in hand,
Trying to be resigned to my helplessness,
Trying to identify with the helpless Child born in a cave.
The boulder seems to be speaking:

"The man who is pure of heart is single-minded
In his one-pointed awareness of Being,
Free from dissipating distractions,
The purified person experiences
An integration, serenity, and freedom of spirit.

"Mankind's spirit has not yet experienced this freedom.
Even now, competing superpowers are readying
Global rings of fire and steel
Around each other's continents.

"The rings have locked them together
In a thermonuclear embrace
That is rapidly becoming a suicide pact.

"With all their hearts,
They long for planetary peace and creativity.

But their longing is impure,
Mysteriously adulterated by an evil passion.

"Mankind will purify itself of this evil
Through the discipline of single-minded contemplation
In his inner space,
Where he becomes capable of a one-pointed focus
On a fleshed manifestation of Spirit.

"Many times,
While contemplating a tree stump or a flower,
Or while sharpening my bolo,
Or while watching step by careful step
As I trudge along perilous mountain trails,
I become intensely aware of this object or that action
As manifestation of Spirit.

"At such precious moments,
The spirit manifests even greater things to me:
Death and resurrection,
Defeat and victory,
Oppression and freedom,
And many more things
That centuries of tortuous thinking can hardly grasp,
But become as clear as the noonday sun
In flashes of revelation.

"The Spirit has led me to choose
A handful of humble followers and to provide them
With a one-point focus on patriotism.

"Exorcised of the spirit of Wotan,
The spirit of hatred and violence that possessed Hitler,
Patriotism can be a powerful instrument of Spirit
In renewing the face of the Earth,
When every nation,
Every race,
Every tribe,
Whether rich or poor,
Will be united in God's gift of love.

"The Rizal of popular fantasy has become
The one-point focus of this patriotic sentiment.
There he is now, portrayed by artistic creativity
As anguishing over his writings
As though in his Gethsemane,
Preparing to lay down his life for his friends,
Preparing for that sacrifice
For which his spirit has been beatified in my tribe.

"You are now wondering
Whether this one-point focus can be salvific.
Not for all.
There are different foci for different cultures
And for different moments of history.

"For my followers,
Patriotism is in focus now.
Later on, as each one progresses
In his exploration of inner space
Under the Spirit's guidance,
The sharpness of his focus gradually disappears
And dissolves into a cloud of unknowing,
Where thought, word, symbol, image, and feeling
All fade away.

"This cloud is salvific,
For it possesses the healing power of inner space."

"Teacher, your words are full of mystery
And I am confused.
How can patriotism lead
To the healing power of inner space? "

"This is not a mystery.
You are confused by the mists in your own mind.
Let me demystify you.

"The blood and ritual kinship
Among my tribal brethren
Facilitates face-to-face communication,
And then heart speaks to heart.

"There is an intimate sharing
Of the inner space of the tribe.
Such intimacy can grow to the dimensions of the race
And of the nation,
And eventually conceive and generate a living spirit,
A fully conscious and fully spontaneous instrument
Of Spirit in renewing the face of the Earth."

Like a clap of thunder,
A sonic boom explodes in my brain
As two jet planes buzz Kinabuhayan.
In terror, I hear the Voice adding:
"Or it can also become an instrument of Evil! "

I join an excited group of men discussing
The unusual incident.
Some say that the planes are photographing the terrain
In preparation for land titling.
Others suspect military surveillance.
Is technology being used for peace and freedom
Or for military oppression?
The historical moment is ambivalent
And likely to remain ambivalent for a long, long time.

As though in response to my unspoken sentiments,
The Voice continues:

"Are you becoming aware of human ambivalence?
Can you accept the human situation
Where good and evil intertwine in every heart?
In your own heart?

"When you can accept this with resignation
Or even with joy,
You will rediscover peace, freedom, and wholeness
In your inner space.
You can become like a little child again.
You can begin to share the inner space
Of this community of little children
And perhaps become absorbed
In their exquisite play.

"Yes, my children find their joy in play.
They enjoy romping like Wisdom beside the Father
At that timeless moment of creation.

"They enjoy participating in the cosmic drama
Of Spirit renewing the face of the Earth.
They enjoy splashing in the streams
That cascade from mountaintops,
Like Spirit being poured out on all flesh! "

I finally come down the mountain,
Now more serene and more reconciled
To the nostalgia of a lost childhood.

3. CONTEXTUALIZATION

In the context of Christian inculturation, it may be helpful to consider Illustrisimo's struggle for human dignity as the principal clue with which to unravel the complex symbolisms in the salvation history of the Samahan and to see this history as the community's search for God and faith and as a drama of liberation.

Their human dignity violated by an oppressive structure, Illustrisimo and his followers responded with Pulahan violence and failed. It was this failure that inspired them to form a religious brotherhood. To the spiritual warfare of this brotherhood, political and economic factors were strictly subordinated. In their warfare, Rizal became a spiritual symbol of their dignity. In their historical experience, Catholics were not sufficiently spiritual. Catholic oppressors assailed their dignity with charges of polygamy.

As means of promoting spiritual growth of the Samahan, dramatic symbols like the Voice and the prayers and prescriptions dictated by the Voice help to strengthen the Samahan's commitment to prayerful and pacifist witnessing to the mission of promoting human dignity.

The two paragraphs above suggest a "dramatic pattern" that may have been operative in Illustrisimo's intuition.[17] In an effort to understand this dramatic pattern, I studied how it contrasts with the scientific pattern in my own academic background. His

dramatic pattern operated on a macrocosmic time-scale; it emphasized the sacral over the secular, in contrast with my scientific pattern operating on a microcosmic time-scale and emphasizing the secular while methodically prescinding from the sacral. It is helpful to add further reflections on the contrast between these two patterns and then to see if and how they can mutually enrich each other.

It is impossible to ignore the contrast of time-scales in rural and in urban consciousness. The industrialized urbanite lacks the resonance with agricultural rhythms connatural with the rural toiler. The former is forced to compete in a fast-moving rat race and despises the latter for the patience that he regards as resignation or opiate religiosity. The rural toiler is puzzled by the impatient competitiveness of the industrialized urbanite and regards the instant profits of the rat race as dehumanizing. The industrialized urbanite might regard Illustrisimo's macrocosmic time-scale as "ahistorical," uninvolved in everyday concerns, and not in accord with Christian praxis.[18] Illustrisimo regarded the microcosmic time-scale as ephemeral and not helpful for man's consciousness to relate his everyday concerns fully to his ultimate concern, i.e., to religion.

These considerations suggest a possible explanation of the contrasting views on oppressive structures by Illustrisimo and his followers on the one hand, and by academic circles on the other. For academe, oppressive structures are nothing but weapons in the essential competition for economic domination and survival. For Illustrisimo, oppressive structures were parts of the hierophanous symbolism of divine power casting out the nameless powers that try to manipulate social structures.[19] This personification of economic forces may appear to the scientific mind as insignificant unless the scientist manages to regard their contents at least as hypotheses whose societal consequences can be empirically tested. As for economic survival, Illustrisimo's ascetic lifestyle as vagabond farmer and itinerant preacher was sufficient. Frequently, it was more than sufficient, as when he would dig up tree stumps without collecting his wages; perhaps he received so much emotional compensation from contemplating the underground mysteries of biogenesis so that monetary compensation became trivial. With such asceticism and attraction for hierophanous symbols, he became more and more immune to

oppressive structures. Like a bamboo tree, he managed to sway with and outlive storms of oppression.

The longer the time-scale present in human consciousness, the greater the probability of emergence of the sense of the sacred. Illustrisimo's ready acceptance of mystery may be taken by a scientist as a flight from understanding. But for a contemplative, the positive term of this joyful flight from discursive understanding is an affective cloud of unknowing.

The Samahan's religiosity is in the mainstream tradition of ritualistic religions. If we are to believe social scientists, Max Weber for instance, between ritualistic religion and the scientific control of life, there is "no path."[20] This would be true if the terms "ritual" and "science" were both understood in a reductionist sense. Thus, a ritual could be reduced to magic, i.e., producing its effect through some hidden physical causality; thus, social analysis would be reduced to economics and statistics, if the scientist were to remain consistent with his unconscious reductionism.

There are rational alternatives to reductionism. For example, if ritual is seen as a symbol pointing to a higher reality and thus evoking a spontaneous response in human consciousness. Or if science opens up to dimensions beyond the four-dimensional continuum of the physical sciences, and indeed to an axiomatic structure that admits the concept of a whole greater than the sum of its parts, the reductionist trap is avoided, and a path opens up between the ritualist and the scientific mentalities. The path is widened when the social scientist, humbly admitting the uncertainties of scientific analysis, acknowledges his interior need for alternative patterns of organizing his experiential data.[21] The "ritualist" pattern and his "scientific" pattern can complement each other and enrich his understanding if he permits this interior flow of two-way communication. Even in areas where ritualist and scientific mentalities oppose each other, a two-way communication can be mutually enriching.

Enrichment of the Banahaw community by the social scientist can come about when, with the former, the latter share scientific theories that have proved their relevance to successful living. For example, successful living can result from systematically correcting the huge imbalance between agricultural earnings and the subsistence requirements of an economy controlled by unconcerned or uninformed bureaucrats. Social scientists, the brains of bureaucracy, can be enriched psychologically when they witness

and experience the power of an ascetic and contemplative lifestyle to correct the ecological imbalance in the biosphere and noosphere.

This resembles the imbalance between the "psyche" and the "soma" of an individual. My own vivid experience of psychosomatic healing, after fasting for forty days while contemplating the trees and the streams and the mists on the mountain, moves me to believe in the power of the lifestyle of ascetic and contemplative communities to evoke equilibrium. Such an equilibrium will reveal to the scientist the intrinsic indeterminacy of his scientific objectivity. The demands of scientific rationality will then make him aware that the ideal of objectivity that originally inspired his social analysis was something of a myth, not essentially different from the artistic myths in the Samahan's ritualism. This new awareness makes the scientist capable of objectifying and interiorizing his experience of indeterminacy, of transcending the theoretic realm of meaning, and finally, of arriving at the "second naivete" of rational affectivity in transcendent faith and hope and love. [22] Thus, a two-way communication gradually helps the scientist to design social structures that are less oppressive and more human. His passionate dedication to, and charismatic skill in, rational methodology will help him to contribute to global equilibrium and to the successive realization of authentic social values emerging on a global scale.

* * *

The ongoing interaction between the meanings and values in Illustrisimo's culture and those in my culture is beginning to show features of a dramatic conflict. There is, first of all, the overt conflict between good and evil in Illustrisimo's symbolisms; and between good and evil, there is no reconciliation. On a different level, there is the subtle conflict between the ritualist and the scientific patterns of interpreting these symbolisms. The occult error of reducing the latter conflict to a conflict between good and evil would itself be a tragic evil, and the drama can turn into a tragedy as it approaches a climax in these critical times. What will the dénouement be? Will human spirit transcend matter? Or will it be dragged down by matter through greed and envy and pride?

These are some of the questions that seem to arise in my mind as I meditate on the dramatic symbols of Agapito Illustrisimo, the Banahaw guru.

4. PASTORAL RECOMMENDATIONS

From 1979 to 1983, Fr. Hermenegildo Lagustan served as parish priest of the Dolores municipality, of which barrio Kinabuhayan is a part.

Dear Father Lagustan:

You ask me to write down some guidelines that may be helpful in responding to the ecumenical needs of your parish. I am happy to comply with your wishes. However, my experience is limited at present to the Samahan ng Tatlong Persona Solo Dios in Kinabuhayan, which is only one out of about eight sects within the geographical boundaries of your parish.

I think that the Catholic community of Dolores is gifted with a special vocation. We may call it a "missionary vocation to ecumenical catechetics." It is catechetics in the sense of Pope John Paul II's apostolic exhortation in "Catechesis in Our Time." It is ecumenical as understood in No. 32 of this same exhortation. It is missionary as understood in No. 13.[23] And finally, it is a vocation in the general sense of a call from God to reach out in love to our neighbors "outside the visible boundaries of the Catholic Church" as expressed in the *Unitatis Redintegratio* decree of Vatican II.

I have personally been exercising this temporary vocation in the past three years, and I have found it spiritually enriching. I feel certain that the Catholic community in Dolores will also find it spiritually enriching if it decides, with God's grace, to accept this vocation. If it so decides, the main objective should be to "seek the restoration of perfect unity willed by the Lord" (as the Pope says in "Catechesis in Our Time" No. 32) when He prayed "that all may be done as Thou Father in Me and I in Thee" (John 12:21).

At present, we cannot be certain about what kind of unity the Lord meant. Did He want all non-Catholics simply to become Catholics? I doubt it. Two official actuations of the Catholic Bishops' Conference of the Philippines (CBCP) in recent years (CBCP recognized the validity of baptism administered in two non-Catholic denominations) suggest that unity can be achieved in different ways and in different degrees, according to circumstances. The

circumstances in sitios and barrios of Dolores are characterized by cultural differences. Despite these differences, unity is spontaneously emerging among them.

I think that unity can be promoted further through dialogue, by knowing the meanings and values of each other's community, and by respecting these meanings and values. On this, Pope John Paul II is very clear. He says that Catholic catechesis teaches "with sincere respect, in words and in deeds, for the ecclesial communities that are not in perfect communion with this Church."

I remember with sorrow that I have sometimes been lacking in this. I have been guilty of "cultural paternalism," even though I was not always conscious of it. Without intending to be snobbish, I have sometimes made remarks that betrayed this paternalism, and thus, failed to promote unity of hearts and minds.

I think that it was such cultural paternalism in our past history that gave a wrong image of the Catholic Church in the mind of Agapito Illustrisimo, founder of the Tatlong Persona Solo Dios (TPSD). In his mind, the native culture and the European culture of the Roman Catholic Church were equal though different, and that God could not be conceived as favoring one culture over another, and as endorsing the paternalism of Roman culture over the native culture of Filipinos. Whenever Illustrisimo's followers of today experience snobbery or condescension from Catholics, their wrong image of the Catholic Church is hardened, misunderstandings arise, and unity suffers.

One area where misunderstandings still arise is the use of metaphorical language. I have sometimes mistaken metaphors for technical terms, and to these technical terms, I would give meanings assigned to them by their definitions in Western sciences. I have thereby been led to the logical but false conclusions that the TPSD, for example, believe in four or more "Personas" in God; or that the "Voice" is a physical sound; or that souls become physically reincarnated over and over again; or that certain words resembling Latin produce "magical" effects. Even if any of such beliefs were held in individual cases, it is not necessarily a universal or immutable belief of the community. Take, for example, the veneration of Jose P. Rizal. Many Catholics are not aware of the subtle distinction between the Rizal as a *historical reality* and the Rizal as a *popular symbol* of national aspirations. When, therefore, they see Rizal being venerated in some religious services, they

immediately jump to wrong conclusions and make thoughtless remarks. In the TPSD, Rizal is not held as divine but human; he is regarded less as a historical reality and more as a dramatic symbol. To go beyond this is to condemn their veneration as superstition. And to "despise" (this is the word used by Pope Paul VI in *Evangelii Nuntiandi* No. 48) such groups as superstitious and ignorant is to be guilty of cultural paternalism.

The avoidance of cultural paternalism is a negative recommendation. Are there any positive recommendations? Yes, and they can be summed up in this sentence: the Catholic community, in ministering to fellow-Christians in Dolores, must replace the paternalistic image of the Church with the better image of a maternal *Magistra,* or of a "sacrament of unity," or of a servant Church. Pastoral experience sways me to believe that the image of a servant Church is most fruitful for promoting unity of hearts and minds. This pastoral fruitfulness is reflected in Pope John Paul II's mention of "*ecclesial communities* that are not in perfect communion with this Church," and also in my being accepted by the TPSD community as a Catholic priest who can be of *service* to them in their search for identity as an "ecclesial community."

On my part, I am careful to regard this search for identity primarily as *their own* search, and that my role is secondary, that is, as a servant, an assistant, a helper. For example, they feel free to ask me to share with them some biblical insights, and when they do, I show them how these insights are partially reflected in their own ritual symbolisms and traditional practices. I have also volunteered to help them establish contacts with funding institutions so that, despite financial difficulties, they can continue with their periodic seminars on spirituality. I find that these seminars are quite effective in counteracting the increasing secularization of their youth. In rendering such services, I am bound in conscience to respect their religious freedom as explained in the decree *Dignitatis Humanae* of Vatican II, and to attach no strings to these services, except the string that binds us all to God's gift of love. The fundamental role of the Catholic community of Dolores is to assist their Christian brothers and sisters to integrate God's gift of love with the rest of their living.

Their living. There are differences and similarities between their living and our living. The differences, mainly cultural and

not theological, need not concern us for the present. The similarities are far more important. Ten of these are included in the list of things mentioned by Pope John Paul II in No. 54 of "Catechesis in Our Time": (1) certain devotions practised with moving fervor; (2) certain easily understood prayers people are fond of repeating; (3) acts of penance; (4) love and mercy of God; (5) the Incarnation of Christ; (6) his redeeming Cross and Resurrection (Kinabuhayan); (7) the activity of the Spirit; (8) the mystery of the hereafter; (9) the practice of evangelical virtues; and (10) the presence of the Christian in the world.

With regard to the "evangelical virtues," I have observed two particular beatitudes emphasized in the Samahan's lifestyle: poverty of spirit and meekness under persecution. And by persecution here, I mean not only the bloody kind but also legalistic harassments, painful humiliations, indignities, and thoughtlessness of other Christians. Their beautiful example of meekness can teach us many lessons in Christian living.

On this particular beatitude of meekness, I have pondered long and deeply, and have entered into intimate conversations with some of the elders of the TPSD. These reflections and conversations have convinced me of the amazing depth of spirituality that inspires their lifestyle. If the catechists who are sent to evangelize them have not yet reached these spiritual depths, they will have less credibility in the eyes of the TPSD. Therefore, in the ecumenical context of the Dolores parish, the choice of catechists is very important. They should be especially gifted with a clear insight into Pope John Paul's instructions on "inculturation." Like the Pope, even in matters that are in need of purification, they should emphasize the positive aspects that evoke our admiration.

I pray that the Blessed Virgin Mary, whom they tenderly invoke in their daily prayers, may inspire the Dolores community with this missionary vocation and the grace to discover these "ecumenical dimensions of catechesis" and to create the conditions for the fulfillment of the Lord's desire "that all may be one."

Sincerely yours in Christ,

Fr. Vicente Marasigan, S.J.
Loyola School of Theology

NOTES

1. Briefly, Lonergan's methodology is a systematic response to the four transcendental precepts: be aware, be intelligent, be reasonable, and be responsible. The components of this response are the four transcendental operations of experiencing, understanding, judging, and deciding. Lonergan's systematization of these operations leads to eight "functional specialties" whose treatment constitutes the major portion of "Method in Theology" (see Bernard Joseph Francis Lonergan, *Method in Theology* [New York: Herder & Herder, 1972]).

2. For a discussion of "sacred space," see Mircea Eliade, *The Sacred and the Profane*, trans. Willard R. Trask (New York: Harper & Row, 1961), pp. 20-65.

3. The two hymns are reproduced below.

SANTONG ESPIRITO

Santong Espirito halina't dalawin
Ang mga hinirang ay iyong aliwin
Sa saklolo mo po kami'y pasaganain
At sa gracia naman ay gayon din

Tagapagtanggol ka, aliw at tahimik
Biyaya ng dios, laganap sa dikit
Sa sinta ay apoy, buhay ka pong batis
Na sadyang pandilag ng masayang langit

Sa mga ligaya doo'y kumikinang
Nilagda ng amang makapangyarihan
Ikaw po ang lunas ikaw rin ang ilaw
Na sa aming dila ay uma-alalay

Ilaw mo'y itanglaw sa sintidos namin
At ang aming puso ay papaglingasin
Sa kabagsikan mo laging pasiglahin
Ang panghihilambot ng katawang sutil

Iyong pailagin ang lilong kaaway
Parating tahimik sa ami'y ibigay
Maging parang puno, kami'y pangunahan
Lahat ng sakuna upang maiwasan

At sa iyo ama'y siyang kikilanlin
Ibantog sa anak sadyang ginigiliw
Ikaw Espirito ang siyang sambahin
Sampalatayanan walang hinto't tigil

Buong luwalhati ihandog sa ama
At sa anak naman humadlang sa sala
Ikaw Espirito, aliw at ginhawa
Ng pusong may lumbay sa nagawang sala

Ihandog sa ama buong luwalhati
At sa anak nama'y kapantay kauri
Tunay na magwagi mabuhay na muli
Santong Espirito sa ami'y mamalagi

AMANG MAKAPANGYARIHAN

Amang makapangyarihan
Tunay sa ami'y nagmamahal
Harinawang kami'y saklolohan
Nang mahal mo pong karunungan

Ina ng kaliwanagan
Tunay sa ami'y nagmamahal
Harinawang sa ami'y pakamtan
Ang kapayapaan ng aming bayan

Amang Ellustre
Tunay sa ami'y nagmamahal
Harinawang sa ami'y pakamtan
Ang kapayapaan ng aming bayan

Dios Empinito
Tunay sa ami'y nagmamahal
Harinawang sa ami'y pakamtan
Ang kapayapaan ng aming bayan

Dios Espirito santo
Tunay sa ami'y nagmamahal
Harinawang sa ami'y pakamtan
Ang karunungan ng aming bayan

Dios sumakop sa amin
Sa aming mga kamatayan
Harinawang iyo na pong buksan
Ang pinto, ama, aming daraanan

Ina sa karagatan
Tunay sa ami'y nagmamahal
Harinawang iyo na pong buksan
Ang pinto, ina, iyong kaharian

Ina sa kabayanan
Tunay sa ami'y nagmamahal
Harinawang sa ami'y pakamtan
Ang kabuhayan ng aming bayan

Ina sa kabundokan
Tunay sa ami'y nagmamahal
Harinawang sa ami'y pakamtan
Ang buhay, ina, walang katapusan

Amang kabanal-banalan
Nunong walang pinagmulan
Harinawang kami po'y tulungan
Sa kapayapaan ng aming bayan

Inang kasanta-santahan
Tunay sa ami'y nagmamahal
Harinawang kami po'y iyong tulungan
Sa kapayapaan ng aming bayan

Rizal makapangyarihan
Tunay sa ami'y nagmamahal
Harinawang kami po'y iyong tulungan
Sa kapayapaan ng aming bayan

Inang Pilipinas
Tunay sa ami'y nagmamahal
Harinawang iyo na pong buksan
Ang bandera, Ina, ng kapayapaan

Amang Bathala
Tunay sa ami'y nagmamahal
Harinawang sa ami'y pakamtan
Ang kapayapaan ng aming bayan

4. *Evangelii Nuntiandi,* No. 48.

5. *Report of the Philippine Commission, 1908,* Part I (Washington: Government Printing Office, 1900-1916), pp. 62-63. See also the Commission's 1906 report, Part II (pp. 227-54), which includes a description of some Pulahan encounters and mention of "Otoy," alias Isidro Pompac, second chief of operations. According to Octoman, Illustrisimo and his men served under Otoy and later brought Otoy's remains to a cave in the Bondoc peninsula. For a long time, his remains and those of other war heroes were religiously venerated by the people of the locality.

6. Hendrick Papers (Nazareth College Library, Rochester, N.Y.). John N. Schumacher, S.J., professor of Church History at the Loyola School of Theology, has a xeroxed collection of these papers.

7. See Marcelino A. Foronda Jr., *Cults Honoring Rizal* (Manila, 1961), pp. 45-46.

8. The revolts of Dagohoy, Silang, and others, although externally political or religious, can be traced to fundamental conflicts of indigenous meanings and values with the values of their foreign conquerors. They were symptoms of a "cultural revolution."

9. See also Articles of Incorporation reproduced in Foronda's *Cults*, pp. 45-48.

10. *Evangelii Nuntiandi*, No. 48.

11. *Catechesi Tradendae*, No. 28, note 59.

12. Foronda, *Cults*, pp. 8-16.

13. Ibid., pp. 45-48.

14. To Illustrisimo and his followers, just as it is to Christian denominations that officially recognize the moral validity of remarriage after civil divorce, "successive polygamy" is monogamous in nature. And among his followers, there are no doubts about Illustrisimo's personal sanctity.

15. Bernard Joseph Francis Lonergan, *Insight: A Study of Human Understanding* (New York: Philosophical Library, 1958), pp. 188-90. To understand what one experiences, one organizes his experience according to "patterns." Lonergan identifies four distinct patterns – biological, aesthetic, intellectual, and dramatic. A scientist, for example, organizes his data in intelligible patterns of cause and effect. In nonscientific cultures, there is a preference for dramatic patterns: the MDKAI, for example, describes Illustrisimo as "acting out" or dramatizing the deepest meanings and values that he wanted to communicate to his community, thereby constituting the community.

16. The prayer is also reproduced in Foronda's *Cults*, p. 64.

17. See note 15 above.

18. This meaning of "ahistorical" is uncritically accepted by Ignacio Ellacuria, *Freedom Made Flesh*, trans. John Drury (New York: Orbis Books, 1976), p. 222.

19. St. Paul speaks of "principalities and powers" in Ephesians 6:12.

20. Max Weber, *The Sociology of Religion*, trans. Ephraim Fischoff (London: Social Science Paperbacks in association with Methuen, 1966), p. 270.

21. According to Heisenberg's principle of "uncertainty" or "indeterminacy" in microphysics, the observing subject in an act of observation, influences the object. As a scientific method of analysis, this principle is logically extended to other sciences, including the social sciences. The social scientist interviewing a community interacts with the community, and there is no certainty that his interaction will be identical with that of another interviewer. Uncertainty in such acts of "participant observation" in the human sciences is greater than in microphysics.

22. John Shea, "The Second Naivete: Approach to a Pastoral Problem," in *Concilium: Religion in the Seventies* (vol. 81), *The Persistence of Religion*,

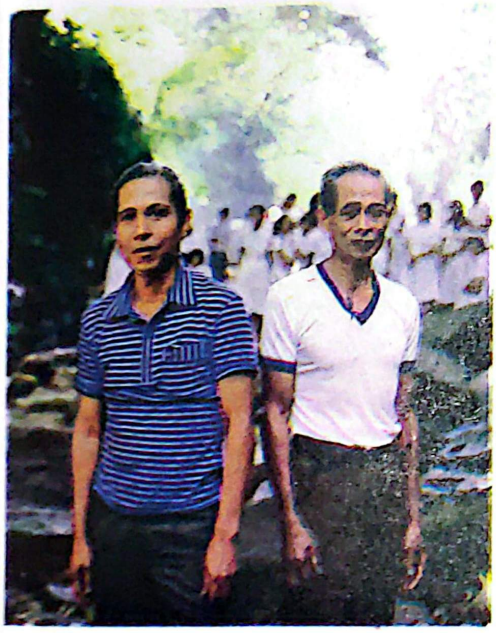
ed. Andrew Greely and Gregory Baum (New York: Herder & Herder, 1973), p. 108.

23. Section 32 of "Catechesis in Our Times" says: "The great movement, one certainly inspired by the Spirit of Jesus, that has for some years been causing the Catholic Church to seek with other Christian Churches or confessions the restoration of that perfect unity willed by the Lord, brings me to the question of the ecumenical character of catechesis." Section 13 is entitled "Councils and Missionary Activity."

Occupying center stage in the *Ehersisyo*, a regular liturgical dance, is Padre Illustre (*above*), one of seven priestesses and granddaughter of Agapito Illustrisimo, who founded the Samahan ng Tatlong Persona Solo Dios. Based in barrio Kinabuhayan, beside a large stream and surrounded by the lush vegetation of Mt. Banahaw, the community is governed by Illustrisimo's teachings of love of God and country, simplicity, faith, brotherliness. The Samahan is headed by Supreme Jose Illustre, the founder's son.

Left: The peak of Mt. San Cristobal appears distant from Kinabuhayan on a late March afternoon; Agapito Illustrisimo meets with President Manuel Quezon sometime in 1938. *Above*: The founder's statue dominates the plaza beside the church of the Samahan; just across the stream, a staircase hewn from the mountainside leads to a network of sacred tunnels.

BUNDOK BENAHEW
Dalanginan
ng
Samahan Ng
Tallong Persona Solo Dios
Inc.
7, 1970



Clockwise: The seven priestesses, core members of the Samahan, pose in full vestments before the church altar; the community gathers for a solemn flag ceremony before Illustrisimo's statue; Supremo Jose Illustre (*left*) stands beside Benito Octoman, Illustrisimo's secretary and confidant; Samahan members stream out of the church plaza after mass on a holiday of obligation; a statue of the Risen Christ stands beside a wall of the sacred cave, the *Templo*; the mural on the church's front wall depicts Christ and Jose Rizal.

Left, top: The chief priestess turns to face the people at the mass; *left, below*: the community gathers for mass; *above, top*: men and women of the Samahan commune with nature in prayer; *above, bottom*: the men divert the stream's current while preparing to build a resthouse at the bank.

The priestesses engage in various activities: *left* – the *Ehersisyo*, a two-hour liturgical dance before the Samahan's flag; *above* – a restful assembly behind the *Yapak*, a rock imprint of a footstep that is the object of many Lenten pilgrimages; supper with the Supremo.

Priestesses and servites' duties include (*left*) cleaning the sacred *Templo;* chanting and communing with nature-spirits; (*above*) climbing in file to clean the *Templo* and later there to pray with lighted candles.

The setting in which the Samahan finds itself is replete with nature's charms that can only be conducive to religious sensitivity, contemplation, peacefulness.

Part 2: The MDKAI Document

UNDER THE DIRECTION OF AMANG ILLUSTRISIMO'S SON, SUPREMO Jose Illustre, Erlinda Guevarra, his secretary, did the main work of composing and compiling the MDKAI document. She was assisted by Honorata Monsalud, Estebana Colorado, Isabel Quinto, Socorro Alpuerto (died 1984), Felisa Dorado, Mercedes Monsalud, Eulalia Oximoso, Rev. Ceferina Garcia, Rev. Marietta Quinto, and Rev. Benilda Illustre. They based their contributions on personal interviews with Supremo Illustre, Benito Octoman, Felisa Detaunan-Martinez, Benjamin Martinez, Juana Reyes (died 1982), Ramon Oflaria, Antonio Quinto, Eugenia Coronado, Maria Coronado-Illustre, Epifanio Cortez, Alfonso Delantar, Isidro Botones, Laureano Guevarra, Maria Oflaria, Antonio Cena, Maximo Bituin, Ignacio Suaso, and others. All of those interviewed were alive during the time of Agapito Illustrisimo. Almost all of them are still alive today.

Except for a few alterations to keep the spelling of Illustrisimo's name consistent – all made in consultation with Erlinda Guevarra – the Tagalog document is reproduced here as written by Erlinda Guevarra.

The English translation, which comes immediately after the Tagalog text, follows the original very closely. As a rule, I have tried to render a literal translation. A few exceptions to this rule are paraphrases, usually enclosed in parentheses, as needed for easier intelligibility.

I have also added many punctuation marks and modified paragraph structures to suit the topics and to break up long narratives. I have, for example, broken up paragraph 156 into five sections, numbered here as 156a, 156b, 156c, 156d, and 156e; of these, section 156e is joined to section 157a to constitute a single paragraph, which in turn is separated from the original source of paragraph 157b, as required by a change of topic.

The translation strictly follows the sequence in the Tagalog original. However, internal evidence and consultations with Octoman and other contributors indicate errors in the chronological sequence of specific events narrated in the last part, from paragraph 120 to the end. These events occurred during the years 1937 to 1943. The correct sequence should be as follows: 141b, 143b, 142, 120, 140, 146, 147, 158, 125, 127, 153, 156, 163, 164. Events not mentioned in this list could have occurred any time during this six-year period, or, as in paragraphs 160-162, events mentioned took place several times during this period.

Paunang Salita

(1) Sa lahat ng babasa at makatutunghay sa kasaysayang ito ng dakilang karanasan ng Amang Illustrisimo:

(2) Malugod na ipinagpapauna namin sa inyo na ang kasaysayang ito ay sinikap naming isaayos at sulating iisa, upang noon ay mailarawan naming Labindalawahan sa sangkatauhan, kung ano at saan nagsimula ang dakilang kapangyarihan at kung papaano tinawag na Ama.

(3) Sapagkat kung dito man sa ating bansa ay mayroong mga bayani na dinakila, ay mayroon ding isang tao na hindi lingid sa ating kaalaman na may ginintuang puso na taglay ang kababaan, sapagkat ang sabi niya'y ang may kababaan ay may karangalan at ang may karangalan ay may kadakilaan. At sinikap din niya na isabog sa sangkatauhan ang mga ginintuang aral upang ang mga tao'y matutong manampalataya sa Dios, magkaisa na, ibigin ang Dios, at gumawa ng mabuti sa kapuwa tao.

(4) At kung sa kasaysayan ng ating bansa idadako natin ang ating pansin, marahil ay hindi lingid sa inyong kaalaman, na kung ang isang tao ay mabuting maglingkod sa bayan ay magkakaroon

ng magandang larawan sa mga mamamayan gayon din sa ating pamahalaan.

(5) Kaya't kung sa tuwina'y laging magiging gabay ng ating kaisipan kung papaano tayo makapaglilingkod ng tapat sa Dios at sa bayan, upang maging mabuting halimbawa tayo ng mga tapat na tagapaglingkod, upang tayo ay pag-palain sa Kanyang kaharian.

(6) Ibalik natin sa ating gunita ang mga adhikain ng pananam-palataya ng ating mga ninuno, sapagkat sangayon sa kanilang nalalaman ay kung saang bansa matatagpuan ang bungang kahoy na hugis puso at kulay ginto ay naroroon ang Espiritu Santo. At sangayon naman sa kasaysayan ni Magallanes ay dito niya natagpuan ang Espiritu Santo sa bansang Pilipinas. At kung ang mga bakas na pinagdaanan ng ating mahal ng Panginoon ang ating hahanapin at babakasin, sa panahong ito ay patutunayan namin sa inyo na narito na sa bansang Pilipinas at ito ay matatagpuan sa Kinabuhayan sa bundok Banahaw.

(7) At ang kasaysayan ng Amang Illustrisimo ay sinikap naming isaayos, sa pamamagitan ng pagbibigay ng ulat ng mga unang sumunod sa Amang Illustrisimo at nagtaguyod ng pananam-palatayang ito, na nakasaksi na dito sa bundok ng Banahaw idinaos ang kanilang pagsasakrapisyo at pagtitiis upang mabuksan at maitatag niya ang pananampalatayang ito ng Samahan ng Tatlong Persona Solo Dios, na sa pasimula'y utos sa kanya ng dakilang boses.

MGA DAKILANG KASAYSAYAN NG AMANG ILLUSTRISIMO

(8) Noong unang panahon sa bundok ng Lumutan, Cebu, ay may isang magiting na lalaki na puno ng mga Pulahan, na ang lalaking ito ay dili iba't ang lolo ng Amang Illustrisimo na ang pangalan ay Agapito. Kaya't ang pangalan ng Amang Illustrisimo ay dito isinangay. At tinagurian siyang Pitong.

(9) Isang araw palibhasay sila'y maraming mag-pipinsang binata ay ipinatawag silang lahat ng kanilang lolo, at sinabi sa kanila na "ako ay inyong ipaghukay at inyong ibaon ng buhay nakatindig na nakalabas ang ulo." At ito ay ginawa nilang lahat.

At noong kanilang maibaon ay nagsalita ang ulo at sinabi sa kanila, na "kayong lahat na mga apo ko, mamayang gabi, ay babalik dito, at kung sino ang makababalik sa inyo ay siya kong pagkakalooban o pag-bibigayan ng karunungan." Dumating ang hating gabi walang nakabalik liban sa isa, at ito ang Pitong.

(10) Iyong lapit niya sa kanyang lolo ay sinabi sa kanya na "tatanggapin mo itong isusubo ko sa iyo. At kung sino man ang pagkalooban ko nito ay siyang magiging puno ng Pulahan." At nang matapos maisubo ay sinabi sa kanya na "sa ikapitong araw ng hating gabi ay muli kang babalik, at sa pagbabalik mo ay dudukutin mo naman ang kanan kong mata. At pagnakuha mo, ako ay mamamatay na." Ngunit bago sumapit ang ikapitong gabi ay napalaban na ang mga Pulahan na sa pangunguna niya ay nagtagumpay.

(11) Sumapit ang ikapitong gabi muli siyang nagbalik. At nuong dudukutin na niya ang mata ay muling nagsalita ang ulo, at sinabi sa kanya na "ang matang ito ay ilalagay mo sa isang lalagyan niyaring kaban, at pagdating ng ikalabing-pitong araw ay saka mo bubuksan." At ng masabi ito sa kanya ay pinasimulan na niyang dukutin ang kanang mata, at matapos na makuha niya ito ay namatay na ang kanyang lolo. At di naglipat saglit at ito ay naging kalansay na lamang. Iniuwi niya ang mata at inilagay niya sa isang yaring kaban. Sumapit ang ika-labingpitong araw ay binuksan niya ang kaban. Ngunit wala na ang mata at ang sumalubong sa kanya ay pitong ibong maliliit na ang bawat isa'y pumasok sa kanyang katawan. At noong makapasok na ang lahat sa kanyang katawan ang mga ibon, ay mayroong tuminig na boses at sinabi: "Iyan ang pitong kapangyarihan na ipinagkaloob namin sa iyo". At ito ang pasimula ng pagtanggap ng kapangyarihan ng Amang Illustrisimo.

(12) Noong panahon iyon ay napabantog siya sa buong lalawigan ng Cebu. Kaya marami ang nagnanais na kumitil ng kanyang buhay. Naganap ang di inaasahan at marahil kung sa panahong ito ay may nabubuhay pa sa angkan ng Osmeña ay mapapatunayan ito. Sapagkat angkan ng Osmeña ang nagpapatay sa Amang Illustrisimo noong panahong iyon. At sa katunayan ay isang alagad ng batas ang gumapos sa kanya noong siya ay patayin.

(13) Ngunit sa di inaasahang pagkakataon ang naging alagad ng batas na gumapos sa kanya ay natagpuan niya at nakilala sa

lugar ng Yawe. At ito ay nagtaka noong siya ay batiin ng Amang Illustrisimo, at sinabing "bakit ka narito? " Hindi siya nakapangusap at halos hindi makapaniwala at nasabi niya na, "bakit ang taong ito ay narito at buhay samantalang ito ay pinatay na at ang bangkay ay sinilaban? "

(14) Ito ang kasaysayan ng Amang Illustrisimo, at ito ang una niyang kamatayan. Noong umalis ang Amang Illustrisimo sa Cebu ay kumuha siya ng limang mga bata, na pawang mga babae, na ang edad ng bawat isa ay labing isang taon hanggang labing-apat na taon. At ang Amang Illustrisimo ay sa nayon ng Plateros, sakop ng bayan ng Muñoz, Nueva Ecija, sumadsad. Dito nagkatagpo silang dalawa ng matandang Payomo at sa madaling sabi nagkaroon ng isang kabuuan ang mga tao sa pananampalataya sa Dios. Sa lugar na ito ay may mag-asawang matanda na walang anak at dito ibinigay ng Amang Illustrisimo ang limang mga bata.

(15) Di nagtagal at ang Amang Illustrisimo ay umalis sa lugar na ito. Ngunit bago siya umalis ay sinabi sa limang mga bata na, "ako ay aalis at iiwan ko kayo rito sa mag-asawang matanda. Ngunit bago ako umalis ay iiwan ko sa bawat isa sa inyo ang mga Letrang ito. At sa pagbabalik ko ay muli kong kukunin sa inyo at doon ninyo ako makikilala". Umalis na ang Amang Illustrisimo puntang Pampangga. At dito siya ay nanggamot, at nakilala siya sa pangalang Apo Ipe.

(16) Umalis ng Pampanga at nagtuloy sa Sampalok, Maynila, sa pamamahay ng Felipe. Dito ay may nakatirang isang matandang babae na mayordoma dito. Sa bakuran nito ay may halamanan na doon nakalagak ang mahal na Señor, at kung tanghaling tapat ito ay nakikita at nasasaksihan na nagpepersonal ang mahal na Señor. Ngunit bago naman ito magpersonal ay nagbibigay ng isang babala na ang nagpapahiwatig ay ang ibong maliliit na kung tawagin ay maya costa. At sa oras na ito na naghunihan ay darating na ang personal ng mahal na Señor.

(17) Noong panahong iyon ay marami ang nagpupuntahan doon, at ang mga naglilingkod ay pawang mga lalaki. Minsan ay nagkaroon ng pabasa ang matandang Ipe, at habang nagbabasa sila ng Pasyon ay nakaramdam sila ng tatlong beses na paglindol. Iyon ay isa ring pahiwatig na darating ang mahal na Señor, sapagkat makalipas ang ilang sandali ay nakita na nakaupo sa silya ang mahal na Señor. Isang araw ay dumating ang Amang Illustrisimo sa bahay

ng matandang Ipe, at noong tanghaling tapat ay bumangon ang mahal na Señor at nakipag-usap sa Amang Illustrisimo, at pinagtalakayan nilang dalawa ang mga pamamaraan upang ang mga tao ay magkaisa ng pananampalataya sa Dios. Makatapos ng kanilang pag-uusap ay nahiga ng muli ang mahal na Señor. Simula noon ay hindi na nagpersonal ang mahal na Señor. Ngunit ang iniwang salita ay "tandaan ninyo mga iha mga iho ang boses kong ito at muli ninyong maririnig at doon ninyo makikilala".

(18) Umalis ang Amang Illustrisimo at nagpunta ng Aurora, Quezon, at dito ay na bansag siya na isang magaling na lalaki palibhasay nanghaharang siya ng barko. Dito siya ay tinagurian at naging tanyag sa pangalang Kapitang Totoy. Umalis ng Aurora at nagpunta ng Marigondon, Cavite, naghanap buhay dito ang matanda, ang naging gawain dito ay isang mamamaklad. At sa di inaasahang pagkakataon ay nabalitaan na lamang sa isang mangingisda na ang matanda'y kinain ng pating. Hindi natagalan at nabalitaan na lumipat sa bayan ng Cavite. Nawala dito at nabalitaan na nasa Lubang, nawala dito at lumitaw sa Talisay, Calatagan, Batangas. At ang naging gawain dito ay maghukay ng tuod, ngunit hindi kinukuha ang kabayaran. Umalis dito at nagpunta ng Matabungkay, at ang naging gawain dito ay mamaupa rin ng paghuhukay ng tuod, ngunit hindi rin kinukuha ang kabayaran. Umalis ng Matabungkay puntang Marinduque. Dito siya ay nagkasakit at namatay. Lumipas ang ilang buwan at nabalitaan na nasa Yawe. Ang naging gawain dito ay kung saan may naghuhukay ng tuod ay doon napunta at nakikiusap na siya na ang papaghukayin ng tuod, ngunit pagkatapos ay iniiwan na, at hindi kinukuha ang upa.

(19) Matapos malibot ang buong Luzon ay nanirahan naman sa nayon ng Dayap na sakop ng Calawan, Laguna. At dito ay nagtatag ng isang kabuuan o pagkakaisa ng mga tao, upang manam-palataya sa Dios. Matapos magtatag ng isang kabuuan ay muling nawala.

(20) Noong 1922 sa nayon ng Bangyas, Laguna, ay may dumating na isang matandang lalaki na may dalang bata, ang matandang ito ay pumasok na maging katiwala ng Gobernador Cailles sa Bangyas, noong panahong iyon ay kilala siya sa pangalang Kulyog, tanyag sa galing at sa pagkalalaki. Noong siya ay maging katiwala ng Gobernador ay kumuha siya ng isang matandang babae

na kanyang inupahan upang maging tagapag-alaga ng bata. Ang gawain ng matandang lalaki ay magkariton nasama sa mga tabasan ng tubo at mga anihan. Ngunit isang gabi na pusikit ang dilim at malakas ang ulan ay natakot ang matandang babae kaya binalot sa kumot ang bata at dalidali silang nanaog. Ngunit ng sila ay nananaog na sa hagdanan ay lumusot ang bata sa pagkakabalot sa kumot, at hindi namalayan ng matanda na ito ay nawala.

(21) Bagaman nangyari ang bagay na iyon ang matandang Kulyog ay hindi na rin umalis sa Bangyas, at ipinagpatuloy na rin ang kanyang gawain, na maging katiwala. At kung panahon ng anihan ay marami ang dumadayo ng pag-aani dito sa lugar ng Bangyas. At dito nakilala ng matandang Kulyog ang matandang Susana Reyes, na ito ay may tatlong anak, at may asawa na nasa bilangguan ngunit isa sa anak na dalaga nito ay pinangliligawan ng isang binata na hinding-hindi naman siya ma-ibig ng dalaga. Isang pagkakataon ay nakilala ng binata ang matandang Kulyog at nalaman niya na ito ay may kaalaman o kagalingan at siya ay nakiusap na siya ay tulungan at siya naman ay pinagbigyan.

(22) Isang hapon ay nagpunta ang matandang Kulyog sa bahay ng dalaga at kanyang kinausap. Ngunit ayaw pumayag ang dalaga at sinabing siya ay walang pag-ibig sa binata. Kaya namaalam na ang matandang Kulyog at sinabi na siya ay aalis na. Ngunit ng siya ay mananaog na ay tumawag ang dalaga at sinabi na siya ay sasama. Sa madali't sabi ay napakasal ang binata sa anak na dalaga ng matandang Sana sa pamamagitan ng matandang Kulyog.

(23) Makalipas ang ilang buwan matapos makasal ang dalawa ay niligawan naman ng matandang Kulyog ang matandang Susana Reyes. Ngunit ayaw pumayag ang matandang Susana at sinabi na siya ay may asawa na nasa bilangguan. Sinabi ng matandang Kulyog na "huag mag-alaala at ako na ang bahala," ngunit ayaw ding pumayag ang matandang Susana. Kaya ito ay dinaan na din niya sa galing o kanyang nalalaman. At sinabi sa dalawang anak ng Susana na "ang iyong ina ay ipagsasama ko sa amin at ngayon din ay babalik kami dito". Sa madali't sabi ay nagkapisan ang matandang Sana at matandang Kulyog.

(24) At noon sila ay nagsasama na ay nanirahan naman sila sa nayon ng Calawan, Laguna, at dito ay nakilala siya sa pangalang Julio. Ang naging gawain dito ay nagtatalaksan ng kahoy, na may sariling pugon ng ulingan. Isang araw na hindi inaasahan ay nakita

ng isang anak ng Susana, Juana Reyes, na ang pugon ng ulingan ay nagliliyab ang apoy. Kaya siya ay sumigaw upang tawagin ang matandang Julio. At noong makita ng matanda na malaki ang apoy ay dali-daling binuksan ang pugon at pumasok upang payapain ang apoy. Tumagal siya ng may isang oras sa loob ng pugon at noong siya ay lumabas ay payapa na ang apoy. Ngunit parang nagbabaga ang buo niyang katawan.

(25) Nagtuloy siya sa isang batis na kung tawagin ay Sayimsim at doon siya dumapa ng may isang oras. Noong panahong iyon sa kanilang pagsasama ng Susana ay hindi pa sila nagkakaroon ng anak. At minsan sa kanilang pag-uusap ay nasambit niya ang ganito: "Sana, kung ako ay hindi magkakaroon ng anak dito sa bansang Pilipinas ay magiging kaawa-awa ang bansang ito, magiging alipin at busabos". Sumagot ang Sana: "ano ang magagawa natin kung hindi pala tayo pagkakalooban ng Dios na tayo ay mag-kaanak, dahil ako ay nasa limampung taong gulang na."

(26) Taong 1926, noong umahon sa Kinabuhayan ang mag-asawang matanda, kasama ang tinatawag na Dose Pares, sila ay nagsipaligo sa mga paliguan at silay nanalangin, tumulog sila ng dalawang gabi sa harap ng bukal ng Kinabuhayan. Noong ang mag-asawa ay natutulog na ay nanaginip ang matandang babae na siya ay binigyan ng isang matanda ng isang bata. At sinabi na "ito ang anak mo", ngunit ang sagot ng matandang Sana ay "bakit maitim? " Hindi nagtagal ay siya ay nagbuntis.

(27) Taong 1927, nagkaroon din sila ng isang anak na lalaki at kauna-unahang pagkakataon ay pinangalanang Sopronio na kung tawagin naman nila ay Jose. Noong ang bata ay lakad tatlong taon ay makikita na siya ay nakikipaglaro sa silong ngunit walang nakikitang kalaro. Noon namang ang bata ay lakad limang taon na ay nanirahan naman sila sa nayon ng San Isidro, Calawan, Laguna. Ang gawain naman dito ay magtubigan sa lupa ng Pedro Barleta, at dito nakilala ang pamilya Detaunan. At sa kanilang mga pag-uusap ay naikuento ng matanda ang kanyang kasaysayan sa Cebu. At sa kanilang pag-uusap ay nakaabot sa kanilang kaalaman na may dumarating na boses sa kanilang kumpareng Pedro Bukol. Sinubaybayan ito ng dalawang matanda, Julio at Fortunato, tuwing araw ng Biernes. Noong makaapat na Biernes ay sinubukan ng matandang Julio ang boses na dumarating sa kanyang kumparing Pedro, ngunit hindi nakipag-usap sa kanila kaya sinabi ng

matandang Julio na "sa susunod na Biernes ay hindi na tayo pupunta doon at doon na lamang kayo magpunta sa aming bahay".

(28) Sumunod na Biernes doon na nga pumunta ang pamilya ng Detaunan sa bahay ng matandang Julio. Alas singko ng hapon noon samantalang ang matandang Sana ay nananahi sa loob ng kanilang bahay at ang matandang Julio naman ay naghahasa ng itak sa kanilang silong, ay naramdaman na lang nila ang malakas na yabag at malakas na hangin, na ang pag-asa ng matandang Sana ay pinapasok ng kalabaw at sinisira ang tubuhan sa tabi ng kanilang bahay, kaya sinabi ng matandang Sana na puntahan ng matandang Julio ang hayop na naninira ng kanilang tubuhan. Ang ginawa ng matandang Julio ay pumanhik sa bahay at dumungaw sa bintana. Narinig na lamang ng matandang Sana na mayroong kausap, tiningnan niya kung sino ngunit wala siyang makita, ngunit sa pakiwari niya ay napakalaking tao at lampas sa bintana.

(29) Noong matapos ang pag-ùusap, ay itinanong kung sino ang kausap. Sinabi ng matandang Julio na iyon ang apat na Evangelista na haligi nitong mundo. Makalipas ang ilang panahon ay lumipat naman sila sa nayon ng Palakpakin na sakop ng bayan ng San Pablo. At ang naging gawain dito ay magkariton at mamili ng niyog, mangalaga ng niyugan ng mayayaman. Anupa't hindi nagtagal, at may dumating na boses sa matandang Julio at sinabi: "Panahon na upang buksan mo ang bundok." At noon din itinuro ang salitang CUATRO. At sinabi ng boses na "iyong basagin ang salitang iyon". At noong mabasag na ang salitang Cuatro, ang naging kabuuan ay "Cuatro Pilares." Ito ang kaunaunahang pagkakataon na ang batang anak ng Julio at Susana, na ang pangalan ay Jose, ay unang nakaalam ng Cuatro Pilares, na sa kasalukuyan ay siyang pangunahing ginagamit na panalangin ngayon.

(30) Sapagkat ng unang libutin ng matandang Illustrisimo ang mga bundok ay wala pa silang anak, kayat ng sila ay umahon ng Kinabuhayan na kasama ang matandang Sana, na sa kanilang pagtulog na mag-asawa ay dito na nga nanaginip. At dito nga nagsimula ang kanyang pagbubuntis. Kaya ng ito'y sisilang na ay sinabi ng boses na, "pagsapit ng bata sa edad limang taon ay muli ninyong lilibutin ang mga bundok."

(31) Kaya'y ng sumapit ang bata sa limang taon, ay naglibot na sila. Minsan sa kanilang paglilibot ay inabot na ng gabi sa may estasyon ng tren sa Maynila. Na sa kanilang paglalakad upang humanap ng matutuluyan ay doon napadaan ang mag-ama sa gawaan ng kagamitang pangtahanan na si G. Moises Belen, tubong Calawan, Laguna. At doon ay natagpuan ng mag-ama si G. Tomas A. Martinez na nakikipag kuwentuhan kay G. Moises Belen, at sila'y nagkakilala, nagkakumustahan. Nasabi ng mag-amang Illustrisimo na sila ay galing sa bundok ng Pico de Loro sa Cavite. Sila ay ginabi na at wala na silang inabutang biyahe ng tren, upang makauwi ng San Pablo, Laguna. Inanyayayahan ni G. Tomas Martinez na sa kanila ng tahanan sila magpalipas ng gabi at sa umaga na sila sumakay ng tren patungong San Pablo.

(32) Sa magandang anyaya ni G. Martinez ang mag-amang Illustrisimo ay napahinuhod at sila ay sinamahan sa kanilang tahanan na may bilang 2296 Looban, daang Juan Luna, Gagalangin, Tondo, Manila.

(33) Habang sila ay nasa tahanan ng mga Martinez, at naghihintay sila ng oras ng kanilang pamamahinga, isinalaysay ni G. Illustrisimo na silang mag-ama ay naglibot sa mga iba't ibang bundok dito sa lalawigan ng Luzon. Nakapanggaling na sila sa maalamat na bundok ng San Cristobal, Kalbaryo, Makiling, Olibete, Montalban, Antipolo, at noong hapong makita sila ay galing sa Bundok ng Pico de Loro, Cavite. At isinalaysay ng Ama ang kanilang paglalakad ng kanilang pasukin ang cueba ng Pico de Loro. Noong sila ay dumating ng Marigondong ay doon sila tumuloy sa bahay ni G. Quiniquini. At kinabukasan ay naligo sila sa isang layon kasama si G. Quiniquini. Noong makapaligo sila, ay sinabi ng Amang Illustre na papasukin nila ang cueba ng Pico de Loro. At sa kanilang paglalakad ang dinaanan nila ay ilog, at ang unang pinasok nila ay cueba na parang balon na ang kanilang kinakapitan palusong ay mga ugat ng kahoy. At noong marating nila ang punduhan ng cueba ay may nakita silang mga bungo ng tao at mga itak na kalawangin. At sa pagpapatuloy nila ng paggagala sa loob ng cueba ay may nakita sila na isang lagusan sa dakong kaliwa na ang daan ay paahon at doon ay nakatanaw sila ng isang lugar na maliwanag na iyon pala ay tabi ng dagat. Ngunit sa dakong kanan ay mayroon pa ring isang lagusan. At noong papasukin na nila ang lagusang ito ay pinauna ng Amang Illustre

ang batang Illustre sa paglakad. At sa kanyang paglalakad ay para siyang hinihigop. Kaya siya ay tumigil sa paglakad. Ang ginawa ng Ama ay siya ang umuna sa paglakad. At noong sumunod ang batang Illustre ay naaagaw ang kanyang lente at siya ay hirap na hirap sa paglakad at parang binabatak ang kanyang baywang, kaya iniutos ng Ama na alisin ang kanyang sinturon sa baywang. At palibhasa'y ang suot na kapote ng Ama ay may malalaking butones, ay nahigop din pati kanyang kalikot na ginagamit sa pagnganga, dahil sa lakas ng bato balani. Kaya sinabi ng Ama na "kung gusto ninyo ang gamit kong iyan ay sa inyo na iyan." At sila ay umalis na at doon naman sila lumabas sa isang cueba na malapit sa bahay ni G. Quiniquini.

(34) Sa pagtatanong ni G. Martinez, na ano ang dahilan at bakit silang mag-ama ay tumutungo sa mga bundok, ang magalang na tugon ng G. Illustrisimo, ay siya ay napag-uutusan at sila ay pinatutungo ng tinig na sa kanila ay dumating.

(35) Nang dumating ang sandali na sila ay magpapahinga na, nakarinig ang mag-asawang Tomas at Marciana na kinakausap ang G. Agapito Illustrisimo ng tinig na sa kanilang pandinig at sa kanilang palagay ay nangagaling sa malayo, ngunit kanilang nabatid na kinakausap ng tinig si G. Agapito Illustrisimo sa ibang wika, at hindi nagtagal kinausap siya ng tinig sa wikang Tagalog. Sa unang pagkakataon pinasasalamatan ng tinig ang mag-asawang Martinez sa ginawang pagtangkilik sa mag-amang Illustrisimo sa gabing iyon.

(36) Sa kanilang pag-uusap ng tinig, sila ay pinangangaralan sa kanilang kalagayan, pamumuhay. At sa kalagayan ng bansang Pilipinas, na ang lahat ng mamamayang nagnanais ng kasarinlan ng Bayan. Nananawagan ang tinig na kinakailangan ang pagpapaka-sakit ng bawat isa sa pagkakaroon ng kalayaan ng bayan sa pamamagitan ng kapayapaan.

(37) Noong panahong iyon ang Marciana, na kung tagurain ay Sianang, ay Espiritista na nilalangkapan ng Espiritu. At sinabi ng Espiritung lumlangkap dito na ang matandang Illustrisimo ang pumapatnubay dito sa taglay na dakilang kapangyarihan.

(38) Sumapit ang magandang umaga, bago pa lamang tumataas ang dakilang araw, nagpaalam ang mag-amang Illustrisimo sa mag-asawang Tomas at Marciana. Sa kanilang pagpapaalam sila ay nakipagkasundo na sila ay babalik sa ilang araw at kanilang

isasama ang mag-asawang Martinez sa bundok ng Banahaw upang masaksihan ang mga banal na lugar.

(39) Hindi laglipat buwan muling umalis ang mag-ama na ang pagpapaalam ay pupunta sa Baño, Arayat, Pampanga, at doon naman tumuloy sa bahay ng mag-asawang matanda. Noon nila binalak na umahon sa bundok ng Arayat upang pumasok sa cueba ng Maria Sinukuan, ngunit bago sila umahon ay nagpunta sa alkalde upang humingi ng kakasamahin. Pumili ang alkalde ng labing dalawang magagaling na lalaki. Inupahan ng tig-iisang salapi libre pagkain at siyang pinasama. Ngunit pagdating sa may pintuan ng cueba ay nagbalik na ang mga taong kasama, sapagkat may kinatatakutan. Ang ginawa ng Amang Illustrisimo ay sumunod sa mga tao pabalik at isinulit sa alkalde. Matapos maisulit ang mga kasama ay muling umahon at pumasok sa cueba ng Maria Sinukuan, pina-una sa paglakad ang isang bata na dili iba't ang tinagurian Tanglaw. At sa kanyang paglakad ay may nahihipo siya na madulas, na sa wari niya ay mga ahas. Siya'y natakot at tumigil sa paglakad. Ngunit malakas ang boses ng Amang Illustrisimo at sinabing tumuloy sa paglakad. Muli siyang lumakad at naramdaman niyang ito'y pailalim, kaya muli siyang tumigil, at siya'y inabutan ng Amang Illustrisimo at sinabing siya'y ihuhulog pailalim. At ang pang-aliw na sinabi sa kanya ay kung may marinig siya, tangtangin ang lubid at siya'y hihilaing paitaas. Ang naramdaman niya ay napakalamig ng simoy ng hangin at nakarinig siya ng tugtog ng marcha Pilipina. Dali-daling tinantang niya ang lubid ngunit sa halip na hilahing paitaas ay lalo siyang inihugos pailalim at iyong sadsad niya sa ilalim ay lumingon siya at paglingon niya ay naroon na ang Amang Illustrisimo. Lumakad na sila at noong sumapit na sila sa bahay ng Maria Sinukuan ay noon niya nakita ang napakaraming bunton ng salapi. At sinalubong sila ng mga tao at ng Maria Sinukuan, at nag-sipagmano sa Ama. Ngunit habang nagpupulong ang Amang Illustrisimo at ang Maria Sinukuan ay nagpunta ang batang Illustrisimo sa ilog.

(40) At habang siya'y naglalakad ay nakarinig siya ng naglalaba, at noong siya ay malapit na ay natitilabsikan siya ng tubig ngunit hindi naman niya makita ang naglalaba. Ang ginawa ay tinapakan niya ang bato at tumigil ang naglalaba. At sa paglingap niya ay nakakita siya ng isang punong saging na may bunga at hinog na, at lumapit siya sa puno at pumitas siya ng isa,

ngunit siya ay nagtaka at pagkapitas niya ay nakita niya na buo na uli ang piling ng saging. Di naglaon at nagbalik na muli ang batang Illustrisimo sa bahay ng Maria Sinukuan, at dinatnan niya na nag-mimisteryo ang Amang Illustrisimo. At nag-sasalmos naman ang Maria Sinukuan, at sapagkat ang dahilan ng galit ng Ama ay ang hindi pagdating ng Cornelio Asis na asawa ng Maria Sinukuan. At sa bisa ng salmos ng Maria Sinukuan ay nabutas ang lamesang marmol. Matapos ang misteryo ay nag-usap na muli ang Maria Sinukuan at ang Amang Illustrisimo, at sinabi ng Maria Sinukuan na kung maaari ay ang kanyang anak na dalaga ay siyang maging asawa ng Batang Illustrisimo, ngunit hindi pumayag ang Amang Illustrisimo at sinabing ang Batang Illustrisimo ay may gaganapin pa.

(41) Ngunit isang araw habang sila'y nananatili sa bahay ng Maria Sinukuan ay ipinagsama ang batang Illustrisimo ng Maria Sinukuan sa pamimili sa bayan ng Arayat. Ang kanilang sasakyan ay kotseng walang bubong, at ang batang Illustrisimo ay namangha sapagkat sa halip na sa karsada dumaan ay sa mga sanga ng kahoy dumaan ang kotseng kanilang sinasakyan. At di nagtagal at sumapit sila sa bayan ng Arayat. Pinasimulan na ng Maria Sinukuan ang pamimili. Noong maipon ang isdang pinamili ay nasa labing-dalawang canastro ang naipong hito. At habang inaayos ang mga pinamili ay nakita ng batang Illustrisimo ang mga batang dati'y kalaro niya sa Arayat; lumapit siya at ito ay binati niya ngunit hindi sumagot sa kanya, at sa wari niya ay hindi siya nakikilala ng mga ito. Kaya siya ay nagbalik na sa kanilang sasakyan. Di nagtagal at sila'y umalis na, at ang kanilang dinaanan ay ilog at noong dumating sila sa isang punongkahoy na ang hanay ng ugat ay hugis trespico ay doon sila pumasok, at iyon pala ang pintuan ng cueba na papunta sa bahay ng Maria Sinukuan. Noong makarating sila ay iniluto ang pang-ulam, at ng maluto ay nagpakain na at dalawang tao ang nag-uulam sa bawat kabiyak na hito, palibhasa'y napaka-raming tao. Ngunit ang mga tao ay makikita lamang habang kumakain ngunit kapag nakatapos na at nakapamahid na ng kamay ay hindi na makita. Ito ang nasaksihan ng batang Illustrisimo sa bahay ng Maria Sinukuan.

(42) At sa paggagala ng Amang Illustrisimo ay laging kasama ang kanyang anak. At matapos mabuksan ang mga bundok ay nagbalik ng Palakpakin. Nagtatag dito ng isang samahan na kung tawagin ay Sakdal, na kung ating hihimaymaying isa-isa ang

salitang sakdal ay maging sakdal ang pananampalataya mo sa Dios. Ito ay pinamumunuan ni G. Benigno Ramos. At ng maitatag ito ay inutusan ng boses ang G. Benigno Ramos ng ganito: "Hanapin mo ang kasarinlan ng bansang Pilipinas." At hindi nagtagal dumating na muli ang boses at sinabi sa Amang Illustrisimo na "panahon na upang buksan mo ang bundok ng Banahaw."

(43) Nang ang mag-ama'y umahon sa bundok ng Banahaw magbuhat sa Palakpakin hanggang Durungawan ay dala sa balikat ang bata, kaya pagdadaan sa tubig paliguan ay nasahod na lamang, at tuloy din ang lakad, at hindi sila nagbibihis ng tuyong damit, hanggat hindi nakararating sa pundohang tutulugan. At ang dala nilang pagkain ay isang salop na bigas at isang latang sardinas, at kung oras ng pagkain ay makikita na lamang ng bata na nakahain na ang pagkain ngunit wala namang kakain kundi siya at hindi kumakain ang ama. At noong sila ay dumating sa ilalim ay binihisan na ang bata at ipinaglatag ng sako sa loob ng cueba at doon pahihigain. At sa kanilang pamamahinga ay marami ang dumarating na nakikipagusap sa Ama. At mayroon ding mga dalaga na nag-aawitan. Kinabukasan muli na namang papasanin ang bata at maliligo sa paliguan doon sa ilalim. At pagkatapos tuloy paahon sa Durungawan at tuloy palusong sa Palakpakin.

(44) Ikalawang yugto ng ahon ng Ama ay dumaan sa Sta. Lucia, tumuloy sa simbahan ng Frances, at doon nakilala ng Amang Illustrisimo ang Briones at Agripino Lontok. Anopa't humigit kumulang sa sampu katao ang nagkatagpo-tagpo roon na panay na may kaalaman. Nagkaroon sila ng paligsahan o subukan ng kanilang karunungan at sila'y nagpustahan. Unang pustahan sinabi ng matandang Julio ay papatayin at tatadtarin ng pinong-pino ang kanyang anak, ilalagay sa isang tapayan at pagdating ng ikatlong araw ay kanilang bubuhayin. Hindi sila nagkasundo at binago ang pustahan. At ang kanilang pinagkasunduan ay lilibutin ang loob at labas ng Banahaw na pitong kandila lamang ang kanilang gagamitin at tatapusin ang paglilibot sa loob ng pitong araw. Ang Pinong ang unang naglibot at hustong pitong araw ay tapos din ang paglilibot at ubos din ang pitong kandila.

(45) At noong ang matandang Julio naman ang naglibot ay natapos libutin ang loob at labas ng Banahaw na walang isa mang kandila na ginamit. Nagtaka ang Agripino, sapagka't nasabing lahat, ang loob at labas, ng bundok ng Banahaw, na kahit isa sa pitong kandila ay hindi ginamit. Ngunit napuntahan niya ang lahat.

Kaya nang muli silang mag-usap ay sinabi ng Pinong sa matandang Julio na "ikaw ay doon sa Kinabuhayan at ako ay dito sa pintuan sa Santa Lucia bilang prinsitahan bago tumuloy paahon sa Kinabuhayan." Ito ang kanilang pinagkasunduan kaya umalis na at bumalik sa Palakpakin. Pagdating ng Palakpakin ay nagkakuwentuhan sila ni Epifanio Cortez at sa kanilang pag-uusap sila'y inabot ng uhaw ngunit wala silang mainom, kaya noon ay nasaksihan ni G. Epifanio na hinugot ng Ama ang kanyang itak at inihaya, at lumaglag na ang isang buwig na mura at sila'y uminom. Makatapos na sila'y mangain ng mura, sila'y naghiwahiwalay na.

(46) Ikatlong ahon sa Kinabuhayan ay dumating ang boses at sinabi sa matandang Julio ang ganito: "Libutin mo ang buong Banahaw at pag nalibot mo ay bumalik ka na dito sa Kinabuhayan." Makalipas ang ilang araw matapos niyang malibot ay nagbalik na siya sa Kinabuhayan. Dinatnan niya roon ang iba't-ibang uri ng mga tao ngunit marami ay engkanto. At muli siyang nakarinig ng boses na nag-uutos na ang sabi: "Ikaw ay dumapa sa pagitan ng dalawang bato." At iyong dapa niya ay biglang naglapat ang dalawang bato at siya'y naipit at hindi siya makaalis. Kaya siya ay tumadyak at kasabay noon ang bukal ng tubig, at naalis din ang pagkaipit sa bato. At iyon din ang naging bakas sa harap ng Kinabuhayan. At muling tuminig ang boses at sinabi na iyon ang bukal ng Kinabuhayan, at kasabay rin noon ang pagpapalit ng kanyang pangalan, at sinabi ng boses na, "sapagka't ikaw ang ikatlong ilaw ay aagapan mo ang ika-pito, Agapito, at iyan ang tataglayin mong pangalan Agapito Illustrisimo." At sinabi rin ng boses na "ang pananampalatayang itatatag mo ay Samahan ng Tatlong Persona Solo Dios." At nagkaroon ng malaking pagdiriwang sa lugar ng Kinabuhayan at magbuhat sa templo, sa cueba ng Dios Ama, hanggang Kinabuhayan ay nagliliwanag ang buong paligid sa loob ng magdamag at maraming mga tao ang dumating at nakasaksi.

(47) Kinabukasan muling lumusong ng Palakpakin at utay-utay ng ipinamulat sa mga tao ang Samahan ng Tatlong Persona Solo Dios at nagkaroon na rin ng nagseserbisyo, at ang kaunaunahang nagserbisyo sa Samahan ng Tatlong Persona Solo Dios ay si Bb. Felisa Detaunan. Hindi naglipat ang buwan lumuwas ng Maynila upang kunin ang mag-asawang Martinez, na sumama naman ang isang anak na nagngangalang Benjamin Martinez na may labing-apat na taong gulang lamang. At dumating ng bayan ng

Dolores ng katanghaliang tapat, at bago nila nilisan ang bayan ng Dolores ay nagdaos muna sila ng isang panalangin sa may liwasang bayan, ito ang kauna-unahang bayang pinagdausan ng panalangin. At ng matapos ay nagsimula na silang naglakad patungo sa lugar ng Santa Lucia. Sapagkat sang-ayon sa mag-amang Illustrisimo, ang unang dapat patutunguhan ay ang lugar ng Santa Lucia, pagkat naroon ang pabinyagan. Apat na oras na mahinay na paglalakad sinapit ang lugar na lubog ang araw. Ipinayo ni G. Illustrisimo na mag-pabukas na ang pagpanaog sa Santa Lucia sa dahilang gabi na at may kahirapan ang pagbaba lalo na sa mga bago pa lamang dating ang kanyang mga kasama.

(48) Nanguha ng mga tuyong dahon ng niyog, siyang inilatag sa lupa upang mahigan ng mga kasama, tanyag sila sa kalikasan at ang tanging ilaw nila ay mga bituin at isang buwan sa kanilang pagpapahinga. Madaling napahimbing ang magkakasama pagkatapos ng kanilang samasamang paghahapunan, niluto sa isang latang lutuan, bagama't kulang sa pang-ulam ay dinagdagan na lamang sa kamatis at asin.

(49) Dumarami ang bilang ng magkakasama na tumutungo sa ibang puok na lugar na banal sa pamumuno ni G. Illustrisimo na kasama ang Inay Sana. Makalipas ang ilang oras ay nag-usap-usap at sinabi ng Ama sa mga kasamang lalaki: "tayo ay aahon sa Tatlong Tangke, iiwan natin ang mga babae," at noon din sila ay umahon. Noong ang Ama ay nasa ikatlong Tangke, ay may nakita ang Ben at Costan ng isang libreto sa dahon ng pako na nasa pader sa tabi ng ikatlong Tangke. At palibhasa'y interesado ang Costan sa anting-anting kaya sila ay nag-unahan at sa kanilang pag-uunahan sila ay nahulog at sila'y nagpagulong-gulong palabak at iyong patak nila sa mababang Tangke sila ay parehong patay, at bali-bali ang kanilang buto sa katawan. At kasabay noon ay naging dugo ang kulay ng tubig sa Tangke. At noong sila ay paiinumin ay pumutol ang Ama ng baging at noong makaputol ay sumisirit ang tubig, siyang itinapat sa bibig ng dalawang namatay, upang sila'y makainom, at siya ring ipinagbasa sa kanilang katawan hanggang sa maikibo ang kanilang paa at kamay. Kinabukasan, kinaun ng dalawang aluyan at inilusong sa Kinabuhayan upang ibabad sa bukal at sila'y pinag-salmusan hanggang sa magkaroon ng malay at mabuhay at ang tuluyang nagpa-galing ng mga sugat at bali ng kanilang katawan ay ang mga katas ng mga ilang mahiwagang baging

ng kahoy, at ang bukal ng tubig ng Kinabuhayan. At dito natapos ang unang yugto ng kasaysayan nilang mag-ama sa paglilibot nila sa mga banal na lugar at mga bundok.

(50) Bumalik na ng Palakpakin, at pinasimulan naman ang pagdaraos ng panalangin sa bawat liwasang bayan, tulad ng San Pablo, Laguna, Calawan, Pila, Santa Cruz, Nagkarlan, bumalik ng Tiaong, Candelaria, Sariaya, Tayabas, Lucena, at nagtungo sa Maynila, sa bahay pamahalaan ng Malabon, Pulo, Obando, bumalik sa Maynila, nagdaos ng panalangin sa bantayog ni bayaning Jose Rizal sa Luneta. Nang matawag ang pansin ng pamahalaan ng Maynila ang pagdaraos ng panalangin ng mga samahang mananalangin, pina-iimbestigahan si G. Illustrisimo at si G. Martinez, pilit na inaalam ang sanhi at layunin ng samahan. At karamihan ng mga kasama ay mahahaba ang buhok at balbas na hindi alam ng pamahalaan na iyon ay isang pagpapakasakit na ginagawa ng samahan at nakayapak na tumungo at nanalangin sa Luneta.

(51) Dahil sa ginagawa ng pamahalaan ng Maynila, na gawang pananakot, pag-aabala sa layunin ng samahan, sinanguni ni G. Illustrisimo at ni G. Martinez sa kanyang mga kaibigan na nagsi-hawak na ng katungkulan sa pamahalaan. Katulad ni G. Jose Turiano Santiago, naging kalihim ni bayaning Andres Bonifacio, at ng katipunang kanyang itinatag, at naging konsehal ng Maynila, si G. Zoilo Hilario, mananangol, manunulat at poeta sa wikang Kastila, at ang isang kinatawan ng lalawigang Pampanga, si G. Don Norberto Romualdez, Sr., naging alkalde ng lunsod ng Maynila, at kanilang ipinayo na iparehistro sa pamahalaan ang samahan.

(52) Hindi nagtagal at lumusong ng Palakpakin, at namaalam ang Ama at sinabi na siya ay pupunta sa Yawe.

(53) Taong 1936 – Bagong taong dumating ang Ama sa nayon ng Danlagan sa bahay ni Agripino Villareal. Ang naging gawain doon ay kung saan may nagbubunot ng tuod ay napunta roon at nakikiusap na siya na ang papagbunutin ng tuod, ngunit pagkatapos ay iiwan na lamang at hindi kinukuha ang upa. Ipinamalita ng Agripino sa kanyang mga kasamahan na doon sa kanila ay may tumuloy na isang matanda, at sa kanilang pag-uusap ay sinabi na ang taglay niya ay Dios at bayan. Ito'y sinuri ng isang kasamahan ng sakdal Antonio Quinto. Ang sabi ng matanda: "kung gusto ninyo na mawala ang anumang hinala sa akin ay tumawag kayo ng kapulungan at ako'y magpapaliwanag doon."

Lumipas ang ilang sandali, dumating ang mga tao at nagkaroon ng kapulungan. At sa pagpapaliwanag ng Ama ay sinabi na: "Ako ay may hihilingin sa inyo na magtipon kayo ng halagang labing limang piso na hindi hihigit doon, sapagkat kung sosobra ay ibabalik ko rin sa inyo. Ako ay may tatlong bagay na naiwan sa Maynila. Ang aking kulikot, baston at ang aking sumbrero, na doon sa cuartel ni Heneral Ramos. At ang gusto kong kukuha ay iyong kilala doon sa cuartel. Kaya ang tatlong taga-Atimonan ang dapat pumunta doon. Si G. Cresebio, Hermoso at Cardoso." At sinabi pa na: "pagbalik ninyo ay dadaan kayo sa bahay ng mga Martinez, sapagkat naroroon ang aking mag-ina at isang nagse-serbisyo, Felisa Detaunan at iyong ipagsama dito sa Yawe." Noong dumating sa cuartel ay sinabi na ipinakukuha ng Ama ang kanyang inihabilin. Nagtanong ang G. Ramos, "Nasaan ang Maestro? " Ang sagot ng tinanong ay "nasa Laguimanok po." "Ah! Ganoon! Ang sabi naman ay pupunta siya sa Mindanao, ngunit narito pa rin pala." Nang maibigay na ang kanilang kinukuha ay namaalam na sila at umalis na. Nagdaan sila sa bahay ng pamilya Martinez at kanilang ipinagsama na ang tatlo puntang Yawe.

(54) Noong makarating ng Yawe ay sinabi ng Ama na magdadaos ng panalangin sa bayan ng Laguimanok. Humingi ng pahintulot sa pamunuang bayan. Matapos makapagdaos ng panalangin ay humanda na sila sa pag-alis, ngunit inabala sa paglalakad ng ibang pinunong bayan ang mga mananalangin, tinatakot ang ibang mga kasama at nais nilang sirain ang samahan. Sapagkat nakikita na dumarami ang mga kasama at sumusunod sa Amang Illustrisimo. Ngunit hindi pa nasiyahan sa kanilang pananakot at ipina-bilanggo pa sa municipio ng P. Burgos ang Amang Illustrisimo, at ang apat na mga kasama. Ngunit noong makita nila na ang Amang Illustrisimo ay mayroong pambihirang lakas ng kamay, nang sirain ang kulungan ng municipio sa pamamagitan lamang ng lakas ng kamay ay siya ay pinalaya na pati ang kanyang mga kasama.

(55) Ngunit ayaw na lumabas ng Ama sa bilanguan, ngunit siyang pagdating ng Tomas na secreta ni Presidente Quezon. At noong malaman niya na naka-kulong ang Amang Illustrisimo ay nagalit siya sa pinunong bayan. Kaya nagpunta ang alkalde sa bilanguan at nagmaka-awa sa Ama na lumabas. Lumabas na rin ang Ama sa paki-usap ng punong bayan. Ipinagsama ng Tomas ang Ama

at naglakad na pauwi sa Danlagan sa bahay ng Petra Alejandro. Nang dumating doon ay napakaraming tao. Tinawag ng maestro ang Petra at tinanong kung may natatandaan na mayroong silang inampon na pito katao, "na ang damit noong isa ay pula, na iyon ang pinuno doon sa pito, na ang gawain nila ay maghawan ng kagubatan, ngunit libre pakain lamang ninyo? " Noong mai-paliwanag ng Ama ay naalaala ng Petra na ito ang isa sa kanyang pinakain noon, kaya yumakap siya sa matanda. At sinabi ng maestro na "ako ay may habiling salita sa iyo na ako ay babalik, at sa pagbalik ko'y dadalhin ko kayong mag-anak sa lupang maligaya. Ito ang pangako ko sa inyo."

(56) Kinabukasan naglakad puntang Atimonan at doon natulog sa bahay ng Cresebio. Pumili ang Ama ng labing pito katao, pinahiga at isa-isang pinatungan ng libreto sa dibdib na pinag-salmusan ng Ama. At habang magsasalmos ang Ama ay utay-utay na nabaon ang libreto sa kanilang dibdib.

(57) Kinabukasan umalis at naglakad, nagdaan sa balon sapaan, lakad uli puntang Atimonan. Humingi ng pahintulot sa bayan at nagdaos ng panalangin sa kabayanan, at pagkatapos ay umalis at doon natulog sa bahay ng Manalo. Kinabukasan nagpunta sa cueba ng Malusak. Nakipag-usap ang Ama sa bantay at ang mga kasama ay nagsipag-linis. Nang makatapos ng paglilinis, lakad puntang Sumit tuloy ng Agdangan, dumating doon ng mga alas cuatro ng hapon, at doon tumuloy sa bahay ng Segundo Almagro. Nagpulong at ipinagunita ng Ama noong panahong siya ay nagma-material pa. Nagpunta sa bahay ng Estanislao Eroles. Anopa't tatlong araw na namalagi sa Agdangan. Makalipas ang tatlong araw, lakad uli puntang Walay at sa bahay ng Isaac Vasquez tumuloy. At noong kaharap na ang mga tao ay nag-utos ang Ama at sinabi: "Kayo ay kumuha ng pitong baldeng tubig at ako ay inyong baldeyuin." Matapos na mabaldeyo ay saka pa lamang nalaman na iyon ay isang pagmimisteryo at bilang pagbabayad ng Ama sa pagka-gawa ng pera, dahil sa mga kasama.

(58) Muling nagkaroon ng kapulungan at nagtayo ng poder, ang itinayong poder Pablo Vasquez at nagtayo rin ng tatlong central. Ang isa ay sa Pulo, Agdangan at Yawe. At noon na rin nagkaroon ng kabuuan ang mga nagse-serbisyo, na kung tawagin ay limang Letra. Ang mga itinayo ay sina Felisa Detaunan, Openg, Poling, Lapaz at Tali. Matapos makapagtayo nagbalik ng

Kinabuhayan. Makalipas ang isang gabi nagkaroon ng kapulungan, nagtayo ng pitong Birtudes, labing dalawang Angelica at labing dalawang Angelico, apat ng Pilar, at Dose Paris. Matapos makapagtayo ay binigyan si G. Ramon Oflaria ng karapatan. Nilangkapan siya ng Espiritu Santo at nagturo siya ng pag-indak sa ehersiyo na may gamit na baston at daga. Nagturo din ng estilo ng kantahin at panalangin. At sinabi ng Ama sa mga taong kasama niya na galing silangan: "Kayo ay kukulungin ko dito sa loob ng pitong buwan na walang uwian. At ang inyong gagawin araw gabi ay maliligo sa Kinabuhayan at ang damit ay patutuyuin na sa katawan."

(59) Agosto 27, 1936, napatala sa pamahalaan ang Samahang Panalangin Ukol Sa Kalayaan ng Bayan, Inc. (Tatlong Persona Solo Dios.) Na sa wikang kastila ay ito: ADORACION POR LA LIBERTAD PATRIA, INC. At napalagay na pangulo ay si G. Tomas Martinez, pangalawang pangulo Agapito Illustrisimo, kalihim Ben Martinez at Jesus Detaunan. Mga kagawad at mga sumusunod, Pablo Logatok, Luis Odnemer, Servillano Mararis, Constantino Adia, Pablo Vasquez, Ciriaco Recto, Valentin Quinto, Fortunato Detaunan, Agripino Villareal, Filemon Saniel, Isaac Vasquez, Arcadio Codelia, Bartolome Prieto, Arcadio Andalis, Juan Reyes, Sofronio Mansano, Segundo Almagro, Pedro Lagan, Ramon Lagan, Ramon Quitalis, Pedro Villareal, Dionicio de la Peña, at Pedro Magyupyup.

(60) Ito ring petsang ito ang kauna-unahang pagpipiesta ng Samahan ng Tatlong Persona Solo Dios sa lugar ng Kinabuhayan. Ang nagpapiesta ay ang mag-asawang Valentin Quinto at Petra Alejandro. Nang makadaos ang piesta ay ibinatas ng Amang Illustrisimo na paluwangin ang butas ng templo. Kumuha si G. Benito Octoman ng mga kahoy at gumawa ng hagdan na may pitong baytang na siyang tutuntungan sa pagpapasimula ng pagtitibag ng mga bato. At sa kanilang pagtitibag ay may sinusunsun silang butas na lusot lamang ang baraso. At ang unang nagtibag ay si Benito Octoman, Anong, Isko, na kung tawagin ay Bonso, Idong, at Rosa. Araw-araw silang nagtatrabaho. Makalipas ang isang linggo ay humalili na ang karamihan.

(61) Lumipas ang ilang araw ay pinatigil ng Amang Illustrisimo ang pagbubutas ng karamihan. At sinabi na "tutuklasin natin ang tubig ng Eden." Ang unang nagtibag upang sunsunin ang butas papuntang Eden ay ang Amang Illustrisimo, kasunod,

Bartolome Prieto. Doon nagpasimula sa tubig ng Bangca na kung tawagin ng Ama ay Tatlong Tangke. Hindi nagtagal dumating sa may balon na sa tabi ay may malapad na bato na ang sabi ng Ama ay iyon ang Kaban ng Tipan. At ang balon ang Balon ng Eden. At matapos na maipaliwanag ng Ama ang lahat ng mga bagay ay pumasok ang Ama sa cueba sa gawing kanan, at makalipas ang ilang sandali ay inutusan si G. Benito Octoman na kumuha ng itak, hasaan at sangkalan. Makarating, inihasa ng Ama ang itak sa loob ng cueba. At tumagal ng tatlong araw ang paghahasa ng itak. Matapos ang paghahasa ay sinabi ng Ama, na pumasok ang mga tao at pupugutan niya ng ulo. Ang Amang Illustre ay tumayo sa may pintuan ng Eden. Ang unang pinapasok ay ang matatandang babae, at habang pumapasok ay patuloy ang kanilang panalangin.

(62) Ngunit habang pumapasok ang matatandang babae ay tatlong beses na huminga ng malalim. Kasabay noon ay napatigil sa paglakad ang matatandang babae dahil sila'y hindi makahugot hininga. Kaya sila ay nagsilabas na. Sumunod na pumasok ang matatandang lalaki, ngunit hindi rin sila nakatuloy. Sumunod ang pitong Birtudes, limang Letra, at ang mga Angelico at Angelica. Ngunit ang nakatuloy lamang sa loob ay ang mga Angelico. Nagalit ang Amang Illustrisimo, nagmisterio dahil ang mga tao ay hindi nakatuloy sa pagpasok. At iyan ang ibig sabihin ng pagpupugot ng ulo. Nang matapos ang misterio nagbalik na sila ng Central.

(63) Kinabukasan habang ang Ama'y kumakain ng almusal ay may dumating na dalawang tao na ang isa ay may-edad na at ang isa ay talubata, na ang hinahanap ay ang Amang Illustrisimo. Inanyayahan ng Ama na kumain ng almusal ang mga panauhin. Ngunit ayaw kumain at ang sabi ay nakatapos na. Makatapos ng pagkain ang Amang Illustrisimo ay lumapit ang isang talubata sa Ama at sinabing may lakad sila sa Ama. At sinabi pa na "kung maaari ay nais ko na sa pag-uusap natin ay tayo lamang dalawa, upang hindi marinig ng inyong mga tauhan." Kaya sila ay nagpunta sa templo at sinabi ng Ama na "walang sasama sa inyo kahit isa". At noong sila ay papasok na sa templo ay iniwanan sa pintuan ang isang kasamang matanda. At sa kanilang paglakad ay tuloy-tuloy sila hanggang Eden.

(64) At palibhasa'y si G. Antonio Oflaria ay masugid at nais malaman ang kalihiman ay sumunod din siya sa Eden. At noong naririnig na niya ang usapan ay tumigil na siya sa paglakad, at buhat

doo'y narinig niya na ang sabi ng Amang Illustrisimo ay "bubuksan ko ang kabang ito." At noong mabuksan ang bato na sinasabing "kaban" ay narinig niya ang sabi: "naririto pala ang bandera ng Pilipinas, ang Korona at ang mapa; bakit po Ama ako ay inutusan pa ninyong maghanap ng kasarinlan sa ibang bansa, samantalang naririto din pala sa Pilipinas? " Ang sagot ng Amang Illustrisimo: "talagang ganyan, sapagkat kung hindi gagawin iyon ay hindi nabubuo ang istorya o kasaysayan."

(65) Noong makalabas ng Eden ay sinabi ng Ama na "ikaw ay magtalumpati", at nagkaroon ng maikling programa. At ang naging paksa niya ay ang kanyang pagkaahon. Ngunit sinabi niya na "huwag ninyong sasabihin sa mga tao sa bayan ng Dolores, sapagkat noong ako ay dumaan hindi nila ako napapansin." At makatapos ng talumpati ay namaalam na sa Amang Illustrisimo. Noong umalis ay sinundan ng mga bata sa pangunguna ng anak ng Amang Illustrisimo na si Jose. Ngunit noong makarating sa may sapa ng Ipit ay hindi na nila makita kung saan nagpunta, kaya nagsibalik na sila. Noong makarating ay may nagtanong sa Ama kung "sino ang dalawang taong iyon na umalis." Ang sagot ng Ama ay "iyon si Benigno Ramos na kung tawagin ay Ben Ruben."

(66) Lumipas ang ilang sandali simula ng umalis ang bisita, ang Ama ay kumanta at sumayaw at ang inawit ay ito:

"Doon po sa aming nayon
mayroon tumubong isang punong kahoy,
namunga kanina, nahinog kahapon,
sa laking hiwaga'y tinuka ng ibon,
nalaglag sa lupa, sa dulo gumulong.
Lumutang ang bato, tumigas ang tubig;
isda'y lumilipad, ibon ay sumisisid;
ang kagandahan mo'y katulad ng langit;
iyon ang ligaya ng aking pagibig."

Matapos ang awit ng Amang Illustrisimo ay sinabi ng boses, na kapag ang Amang Illustrisimo ay nagsasaya ay may nagaganap na kapighatian at iyon ay pinatunayan kay Benito Octoman. Pinalusong niya sa San Pablo at doo'y nasaksihan niya ang malaking sunog na korting bandera.

(67) Ilang buwan ang matuling lumipas, ay sinabi ng Ama ang ganito: "Ang lahat ng kayamanan at mga kasangkapan ay

inyong ipagbili at ibigay sa akin." Ang binitiwang pangungusap na ito ng Ama ay may kahiwagaan kaya ito ay kanilang pinag-aralan. At noong magtatapos ang pitong buan ay muling tinawag ang mga tao sa harap ng templo at sinabi ang ganito: "Kayong lahat ay dito matutulog sa batuhang iyan at magbabantay kayo sa pader na ito, at dito ay makakakita kayo ng mga sasakyan. At kung anumang uri ng sasakyan ang inyong makita ay inyong sasabihin sa akin." At habang ang mga tao ay nakahiga ay makikita naman ang Amang Illustrisimo na nakadipa at nakaharap sa templo. Paminsan minsan ay naharap sa mga tao at tinatanong kung ano ang nakikita nila. Matapos na masabi ng mga tao ang kanilang mga nakita ay sinabi ng Ama na magsitulog na. Kinabukasan ay sinabi ng Ama ang ganito: "Ang nakakita ng karsada ay lumakad na, ang nakakita ng tren ay sumakay na, at ang nakakita ng trak ay sumakay na, at ang nakakita ng bahay ay tumigil na." Matapos ang pitong buan ay nagmanira ang mga tao sa Kinabuhayan. At noong panahong iyon nasira ang unang tatag ng Ama na limang Letra dahil ang isa ay nag-asawa na.

(68) At noong masira ang unang tayo na limang letra ay lumuwas ng Maynila. At noong Noviembre 30, araw ng mga bayani ng bansang Pilipino, ipinahayag sa bayan ang bagong rehistro at may kapahintulutan ng pamahalaan ang bagong tatag na kapatirang pambansa, na kinikilala sa pangalang "Panalangin Ukol sa Kalayaan ng Bayan, Inc. (Tatlong Persona Solo Dios)". Ipinagbigay alam din kay Pangulong Quezon, na ang kapatiran ay may mahigpit na pinauutos. Una: ang iyong kakanin sa iyong pawis mangagaling; Pangalawang utos: Ang masama sa iyo huwag mong gagawin sa kapwa mo. Pangatlo: Bago mo pakialaman ang sa iba ay sa iyo muna.

(69) Manghang-mangha ang Pangulong Quezon, sa kanyang nasaksihang samahan. At kanyang ipinayo na ipagpatuloy ang banal na gawain at ano mang maaring maitulong ng kanyang tanggapan huwag mag-atubiling lumapit sa kanya. Ang kanyang pamahalaan ay nagmamalasakit at sa pamamagitan ng mga lider ng bayan, hinihiling sa pamahalaang America, na ipagkaloob sa bayang Pilipinas ang kanyang lubos na Kalayaan ng bayan. At siya ay pinangakuan ng Pangulo ng America matapos ang kanilang pagsubok sa ating paghahanda, pag-aayos ng pamahalaan, kanilang ipagkakaloob ang kasarinlan ng bayang Pilipinas.

(70) Kaya ginawa ang pagpapahayag sa bayan, sa bulwagan ng Templo Solomon, isang malaking gusali sa daan Bilbao, Tondo, Manila, at ang nagpahayag sa bayan ay sila G. Jose Turiano Santiago, G. Zoilo Hilario, at G. Don Norberto Romualdez, Sr. Dinaluhan ng mga ibang kababayan sa Tondo, at ang bilang ng mga kasama ng kapatiran ay humigit kumulang sa dalawang daan, iilan ang mga bata.

(71) Nang umabot sa kaalaman ng kasalukuyang Pangulo ng Man-komunidad ng Pilipinas na si Pangulong Manuel L. Quezon, ipinatawag ang mga mananalangin, sa pamamagitan ng kinatawan ng Nueva Ecija si G. Felipe Buencamino, Sr. Nagtungo sa Malacañang ang pangkat ng mananalangin. At humingi ang Amang Illustrisimo ng kapahintulutan sa Pangulong Quezon na sila ay makapagdaos ng panalangin saan mang dako o sulok ng bansa, maging sa bayan, sa bundok, sa cueba, at maging sa karagatan, upang hilingin ang kasarinlan ng bansang Pilipinas. Sumagot ang Pangulong Quezon at sinabing "makukuha ba sa panalangin ang kasarinlan ng bayan? " Sumagot ang Amang Illustrisimo at sinabing "Tandaan mo, Pangulong Quezon, na ang humihiling ay pinagbi-bigyan at maaring matupad ito." At sa hiñaharap ng Pangulong Manuel L. Quezon ay ipinarinig ang mga panalangin sa pamama-gitan ng mga awiting sariling likha ng tinig na dumarating sa maestro. Namangha ang Pangulong Quezon ng kanyang marinig ang panalangin, lalo niyang pinuri ang maestro sa pangunguna ng makabayang gawain, maka-Dios at makabayan. At kanyang sinabi na ipagpatuloy ang dakilang layunin, na siyang hinihingi ng pagkakataon ng bayang Pilipinas, at kinamayan ng Pangulong Quezon ang Amang Illustrisimo.

(72) Taong 1937 Bagong Taon, nagtatag na muli ng limang Letra ang mga itinayo ay sina Maring, Meyang, Juliana, Ana at Openg. Matapos noon sinabi ng Amang Illustre "ako ay aalis, sino ang sasama sa inyo? At kung kayo ay sasama ang ating baon ay tatlong salapi." Makalipas ang ilang araw gumayak na ang Ama. Naglakad buhat Kinabuhayan. Unang gabi dito rin natulog sa tabi ng daan sa may balukanag sa lugar ng Kinabuhayan. Kinabukasan, lakad uli nagtapat sa daan ng Alaminos. Pagdating sa Sto. Tomas ay may nagdaang sasakyan, pinasakay ang Ama, nagtuloy sa Real, Calamba, sa bahay ng matandang Asyong at doon na inabutan ng mga kasama sa bahay na nag-uusap ang Amang Illustre at

matandang Asyong. Sinabi ng Ama sa Asyong ang ganito: "Sa ikatlong araw, ako ay iyong babarilin at pagkatapos ay iyong bubuhayin." Kinaumagahan nag-misterio ang Amang Illustre. Ang ginawang misterio ay inilulusot sa silya ang kanyang katawan. Nang matapos iyon, pinasok ang silid at hinila ang tandang Asyong. Ang ginawa ng Asyong ay isinaboy ang lura na puro nganga, kaya nagmistulang duguan ang Amang Illustre. Ito ang pagbaril na ginawa ng matandang Asyong sa Amang Illustre. At ng makalayo ay wala ng dugo at walang anumang sugat.

(73) Kinabukasan ay kinumbida ng matandang Asyong at isinama sa simbahan sa Real. At doon ay maraming tao. Ng sila ay nag-uusap-usap, ang ginawa ng batang Illustre ay umakyat sa isang kahoy sa tabi ng simbahan. At nakita sa bintana ang mga tao sa loob ng simbahan na nananalangin ay mga hubad. Sinabi niya ito sa Ama, nagalit ang Ama. Pumasok sa simbahan at pagdating sa altar ay hinubaran ang poong Del Rosario, pinutol ang ulo, pinutol pati katawan at kinain ang korona. Nabalitaan ito ng mga konstabularyo, hinuli at dinala sa munisipyo. Ang pagkapagdala ay pabagsak-bagsak sa hagdanan, kinaladkad sa semento, at inihagis sa sasakyan. Ngunit makarating ng munisipyo sa tapat ng monumento ay tumindig ang Ama, at 'yong tindig na iyon ay lumusot ang ulo at nabutas ang bubungan ng sasakyan. At ang kanilang ipinagtaka ay wala man lamang galos ang katawan. Noong makarating ng munisipyo ay pinaimbistiga ang Ama. Matapos ang imbistigasyon ay sinabi na "kayo ay mabibilanggo sa loob ng tatlong araw." Ngunit tumutol ang Ama at sinabing "hustuhin na ninyong isang buan." At siya ay nakikisama sa mga bilanggo sa pagtatrabaho. Ngunit sinansala siya ng pulis at sinabing huwag ng sumama. Ngunit ang ipinagtataka nila ay naka-lalabas ng bilanguan kahit may susi ang pintuan.

(74) Ngunit isang araw may dumating na sitasyon buhat sa Malacañang at sinabing bakit hinatulan ng walang abogado ang Amang Illustre. Kaya nagmaka-awa na ang alkalde na lumabas na ang Ama sa bilangguan at pumayag naman ang Ama. At noong makalabas ang Ama, ay pinangaralan ang mga taong munisipyo. At sinabi: "Kayong may tungkulin sa ating pamahalaan maging matapat kayo sa inyong tungkulin, at mahalin ninyo ang mga taong mamamayan katulad ng pagmamahal na inuukol ninyo sa inyong sarili, upang masunod ang kautusan na ibigin ang Dios at gumawa

ng mabuti sa kapuwa tao." Makatapos ang pangangaral ay umalis na ang Ama at nagtuloy na sa bahay ng matandang Asyong, at sinabi sa mga kasama na aalis na.

(75) Umalis ng Calamba, dumaan ng Cabuyao, Laguna, at sinabi ng Ama: "Tayo ay magpaparada at magdadaos ng panalangin sa harapan ng monumento." At ng makatapos ay nagpaliwanag ang Ama. Umalis doon, sumakay hanggang Canlubang, lumusad, at habang naglalakad, ay napadaan sa tabasan ng tubo, namahinga at nanonood ng pagtatabas ng tubo. Noong bandang tanghali na ay sinabi ng Ama sa mga kasama na sila ay aalis na. Ngunit dumating ang may-ari ng tubuhan at sinabi na "huwag munang aalis at kakain muna, pagka't may dumating sa amin na isang matandang babae at ang sabi ay dagdagan ang lulutuing pagkain at maraming tao sa tabasan ng tubo, at kayo po pala ang narito." Noong makakain lumakad na uli puntang Cavite. At doon sila tumuloy sa bahay ng isang poder at doo'y nag-pulong, at sinabi ng boses na "iyong matandang iyan ay walang iba kundi ako." Makatapos noon nagdaos ng panalangin at doon na natulog.

(76) Kinabukasan, lakad uli puntang Indang, Cavite, sa nayon ng Banaba. Nagdaos ng panalangin at doon natulog. Kinabukasan, lakad punta sa nayon ng Pulange at doon natulog sa Naic, at dito hinuli ng pulis ang barkada ng Ama at sila'y pinagbintangan na nagnakaw ng palay, kaya ang iba ay nagpanakbuhan. Ngunit noong mapatunayan na hindi sila ang nagnakaw ay binigyan na sila ng kapahintulutang makatuloy sa kanilang pupuntahan. Kinaumagahan, lakad puntang Marigondon at nagtuloy sa bahay ng Apiang. Ang Apiang ang nagturo papunta sa nayon ng Lubo. Kinabukasan, lakad uli puntang Lubo sa nayon ng Inang Loreta. At ito ang pagkakataon upang matupad ang pangako ng boses sa Inang Loreta noong siya ay nagdadalang-tao pa. Ganito ang sabi ng boses sa Inang Loreta: "Loreta, pag naisilang mo ang sanggol na dinadala mo sa kasalukuyan ay pabinyagan mo, at ang ipapangalan mo sa bata ay Salvador del Mundo." Di nagtagal at iniluwal na nga sa maliwanag ang bata at sinunod ni Loreta ang utos sa kanya ng mahiwagang boses. Ipina-rehistro sa munisipyo ng Nasugbu at ang pangalan ay Salvador. At noong binyagan ang bata, ang naghawak sa binyag bilang ninong ay tumutugon sa pangalang Timoteo Rent, na bilang katiwala sa niyugan ng Bayabasan. Ngunit isang araw ay may naganap na hindi inaasahan, sapagkat namatay ang batang si

Salvador. At muling dumating ang mahiwagang boses at kinausap ang Loreta at ganito ang sinabi: "Loreta, huwag mong sasabihin sa ibang tao na namatay ang iyong anak, at kung makaraan ang pitong araw ay saka ninyo ililibing ang bata. Ngunit bago ninyo ilibing ay hubaran mo ng damit ang bata at hanapin ninyo ang mga palatandaan na inyong pagkikilanlan kung dumating ang panahon; pagkat pagsapit ng pitong taon ay muli kayong magkikita." Sinunod lahat ng Loreta ang utos sa kanya ng boses upang hanapin ang mga palatandaan na maaari niyang pagkakilanlan. Ngunit gayon na lamang ang kanilang pagtataka sapagkat gayong ilang araw ng naka-burol ang bata ay pinag-pawisan pa ang buong katawan. Gayon pa man palibhasa'y utos, makalipas ang pitong araw mula ng mamatay ay kanilang inilibing sa libingan ng Kaytitingga, Alfonso, Cavite. Na palibhasa ng ilibing ang bangkay ay nagsusumungit ang panahon, ay nagtagubilin pang muli ang boses na sinabi na ang libingan ay huwag iiwan sa loob ng tatlong gabi at tatlong araw. Ngunit palibhasa'y masungit ang panahon ay walang nagbantay kaya kinabukasan ng puntahan ng lola ng bata, na si Ginang Juana Vergara sa libingan ay wala doon ang ataol. At isang araw ay nakita ang ataol na lulutang-lutang na pasalubong sa agos ng tubig sa ilog ng Marigondon, Cavite, at unang nakakita ay nagngangalang Tomas Quiniquini.

(77) Makalipas ang ilang panahon ay naglibot ang Amang Illustrisimo na kaalakbay ang mga taong sumusunod sa kanya. At iyong dating nila sa probinsiyang Cavite ay nagpunta na sila sa Bayabasan sa nayon ng Loreta. Ngunit hindi agad sila tumuloy sa bahay ng Loreta at tumigil sila sa isang bahay at nahiga sa aluyan ang Ama at doon sila natulog. At noong sila ay namamahinga na ay may nagsabing boses sa Inang Loreta na narito na ang Amang Illustre at kasama ang kanyang anak na ipinangako sa kanya na pag-edad ng pitong taon ay ipakikita sa kanya. Pinapunta agad ng Inang Loreta ang Kompra at habang daan ay ang sabi ng Kompra: "kumpraeter, kumprado, kumpra dohin." At noong sumapit sa tinutulugan ng Amang Illustre ay sumagot ang Ama at sila'y nag-usap, ngunit sila lamang ang nagkakaintindihan. At noon nasaksihan ng mga tao na noong pagkakataong iyon ay kung ano ang sinabi ng Ama na pagpapakilala sa anak ng Inang Loreta ay siya ring sinabi at naririnig sa Inang Loreta, samantalang magkalayo sila. Kinabukasan, tumuloy na sila sa bahay ng Inang

Loreta. At nag-usap ang Inang Loreta at ang Amang Illustre. Ang tanong ng Ama sa Inang Loreta: "Ikaw ba ay may anak na namatay na ang pangalan ay Salvador? " Ang sagot: "Opo, Ama." Kaya ang tawag ng Loreta ay Ama, sapagkat siyang naririnig sa mga kasama ng Amang Illustre. Ang tanong na muli ay kung bago inilibing ay kanyang hinubaran, ang sagot ay opo. "Mayroon ka bang nakitang palatandaan na hindi mo malilimutan hanggang ngayon? " "Opo, Ama." "Sakaling makita mo ang bata ay makikilala mo pa? " "Opo." Tinawagan ng matanda ang batang kasama na anak ng Susana Reyes. At pagdating sa harap ng karamihan ay ganito ang sabi ng matanda: "Loreta, hubaran mo ng damit ang batang iyan." Palibhasa'y utos ay dali-daling hinubaran ng Inang Loreta ng damit ang batang si Jose at gayon na lamang ang kanyang pagkabigla. Lumuha sa galak na ganito ang sabi: "Ama, ito po ang aking anak na si Salvador del Mundo." "Loreta, bakit ang pangalan ng iyong anak ay Salvador? " "Sapagkat iyon po ang utos ng mahiwagang boses." Ang tanong na muli ng matanda: "Papaanong magiging anak mo ang batang iyan samantalang iyan ay anak ng Susana Reyes? " "Hindi po", ang matigas na sagot o pagtutol ng Loreta. "Ito nga po ang aking anak na si Salvador." Matapos ang kanilang usapan at pinatunayan ng Loreta na iyon ang kanyang anak at sila'y namahinga na. At sinabi ng Ama na iyong boses na nag-uutos sa Inang Loreta ay walang iba kungdi siya.

(78) Kinabukasan ay iniwan ng Amang Illustrisimo sa Inang Loreta ang batang si Jose upang ipagpatuloy ang misyon. Sa di inaasahang pagkakataon ay dumating ang Inang Loreta, kasama ang bata. Sinabi ng Inang Loreta sa Ama: "Akin na pong isinasauli sa inyo si Salvador." "Bakit? " ang tanong ng Ama. "Hindi ko po pala kayang alagaan ang batang iyan. Sapagkat sobra po pala kalikot ang batang iyan." "Bakit? " ang tanong na muli ng Ama. "Sukat po ba namang inunsihan ang paragos na panghakot ng niyog, pagkatapos ay sumakay sa paragos at ng wala ng makuhang niyog sa lupa ay pinaakyat ang kalabaw sa niyog. At doon namitas ng niyog sa itaas na nakasakay sa paragos. Naku po Ama ng panghihilambot ko, at ang sabi ko'y baba diyan at dali-dali namang pinababa ang kalabaw." Kaya noon ay hindi pumayag ang Inang Loreta na hindi ipagsama ng Ama ang bata.

(79) Kinabukasan ay lakad puntang Marigondon, nagparada sa harapan ng monumento at nagpaliwanag ang Ama. At noong makauwi ng bahay ay nanggamot ang Ama sa isang hindi nakakalakad. Ang pamamaraan ng panggagamot ay isinayaw ng isinayaw at ng makatapos ay saka pinalakad. Nagtaka ang maraming tao ng makita na nakalalakad na nga ang lumpo. Kinabukasan umalis puntang Arayat at dito nag-personal ang Maria Sinukuan at nakipag-usap sa kanila. Makatapos ng kanilang usapan umalis puntang Maynila at dito natulog. Kinabukasan umalis ang Ama at nagpunta sa Indang, Cavite, at doon tumuloy sa bahay ni G. Gavino. Makatapos makapagpahinga ay pumasok sila sa cueba sa barrio Daini ng Reyna Isaba. Si G. Octoman, Siproso at Fortunato ay pumutol sila ng kahoy na camagong sa ilalim ng tubig sa loob ng cueba. At ginawang pitong baston na tila tangkay na payong. Samantala, ang Ama ay nakabantay sa kanila sa pintuan ng cueba na kasama ang mga kantora. At habang sila'y pumapasok sa cueba ay tinugtugan sila ng banda ng musika at hinangaan sila ng buong bayan ng Indang sapagkat ang cuebang iyon ay napaka-delengkente. Malaking handaan ang naganap noon, ngunit ang tatlong kumuha ng kahoy ay hindi pinakain.
At nagkaroon noon ng isang pagmimiting ng mga pinuno ng iba't ibang samahan. At sa pagsasalita ng Ama ay sinabi ang ganito: "Mga kapatid, tayo ay pare-parehong papako sa crus, at kung sino sa atin ang kusang maka-alis sa pagkakapako sa crus ay siya ang tunay na Iglesia ni Cristo. Ako ang Ama at ito ang anak," at itinuro ang batang Illustre. Walang naka-sangayon sa kanilang pag-uusap. At ang sumunod na naganap doon ay nagkaroon sila ng paligsahan sa ilog ng Royo. At doon ay may naglagay ng matutulis na usiw sa gitna ng ilog at doon sila natalon. Ang ginawa naman ng Amang Illustre ay kumuha ng isang kawayang may buko at doon inilusot ang katawan at ulo. Pagkatapos noon kinabukasan sila ay nama-alam na at nagpunta naman sila sa Bailen. Nagkaroon doon ng kapulungan. Sinabi ng Ama, siya ang santong Moises, siya ang Haring David, siya ang Cristo, siya ang Rizal, siya ang Benigno Ramos, siya ang kapitan Kulas, at siya rin ang ika-pitong Illustre nitong buong mundo.

(80) Kinabukasan siya namang pag-aatang sa poder ni Mang Ignacio na taga-Cubao at si G. Octoman ang inutusan ng Ama na magsakripisyo sa matandang Igna. Pinasan siyang parang kahoy.

Isinandal ang mukha ng matanda sa pansol sa loob ng cueba ng may kalahating oras bago pinataob ng kalahating oras. Bago itiniwarik na ang ulo ay sa pumatak ding tubig nakalubog, nahawak ang paa sa itaas at iyon ay tumagal din ng may kalahating oras. Pagkatapos noon ay iniutos ng Ama na ilabas na sa cueba at ibilad ng patihaya sa initan ng kalahating oras. At itinaob ng gayon din katagal at saka pa ito natauhan.

(81) Noong matauhan na ay ipinakita naman ng matanda ang kaniyang magagawa. Pinakuha si G. Benito Octoman ng lupa sa loob ng cueba na nakalagay sa bao, saka pinahipan sa mga dalaga at binata. Tinakluban ng panyo, binasbasan, at ito'y naging kendi de limon, at ipinakain sa mga tao. Nagpakuha rin ng paklang ng niyog at ito'y pinagtilad-tilad. Iniluto at naging karneng baboy na pinaksiw. Nagpakuha pa rin ng paklang ng saba at ito'y naging karneng baboy na dinuguan ng maluto. Nasarapan din ang mga tao, iniulam at ang iba ay pinulutan. Nagbigay ng halimbawa ang Ama at sinabing "ang tandang na manok na maganda ang kaliskis ay tiyak na madadala sa sabungan, mapupustahan ng malaki. Ang baboy kung mataba ay handa ng binata." Kinabukasan iniwan ng Ama si G. Octoman, Mang Mino, Toning, Terie, Juana, Anica at Openg at nagpunta sa Maynila. At ang iniwan doon ay nagturo ng ehersisyo at panalangin sa mga taga-roon. At doon nila ginawa ang kantahing "Sa Bundok ng Banahaw." Tumigil sila doon ng may dalawang linggo.

(82) Samantala, ang Ama ay nasa Maynila, ngunit lingid sa kanilang kaalaman ay nagtawid ng Marinduque at nagpunta sa cueba ng Bathala at habang sila'y pumapasok sa cueba ay pinauna sa paglakad ang batang Illustre ngunit nang siya ay papasok na sa cueba ay may nakita siya na isang malaking tao na nakahiga na may kumot na puti. Kaya siya ay huminto sa paglakad at siya ay natakot ngunit malakas ang boses ng Ama at sinabing magpatuloy siya sa paglakad. Ngunit nag-atubili pa rin siya sa pagpapatuloy, datapua't nagsalita ang malaking tao, na, "Jose huwag kang matakot, pumasok ka na rito". Walang nagawa ang batang Illustre kundi tumuloy sa pagpasok.

(83) At noong sila ay makarating sa loob ay nakita niya ang malaking puting bato na sa pag-asa niya ay tao. At habang nag-uusap ang taong bato at ang Amang Illustre ay naggala ang batang Illustre at nakakita siya ng maraming maliliit na kabayo na

may nakasakay na mga tao. Sa tuwa niya ay kanyang hinuli ngunit hindi siya makahuli. Umisip ng ibang pamamaraan at ang ginawa niya ay tinisod niya ngunit hindi rin niya abutan. Nagpatuloy siya sa paglakad at nakakita siya ng isang tasang maliit na nakasabit, at ito'y napakaganda. Kanyang kinuha at isinilid sa bulsa at sa loob niya ay kanyang gagawing laruan. Noong sila ay aalis na ay pinauna uli siya sa paglakad, ngunit siya ay nagtaka at sa paglalakad niya ay sabit ng sabit ang bulsa na may lamang tasa. Inisip niya na ilipat ang tasa sa kabilang bulsa at muling lumakad siya, ngunit gayon din na sumasabit ang bulsa na may lamang tasa. Maya-maya ay may narinig siya na boses na nagbuhat sa loob ng cueba na ang sabi: "Jose, iwanan mo na iyang tasa at iyo ang lahat ng iyan pagdating ng panahon." Narinig ng Amang Illustre ang sabi ng taong bato, kaya sinabi sa batang Illustre na iwanan kung ano ang kanyang kinuha. Kaya wala siyang nagawa kungdi iwanan ang tasang gustong-gusto niyang laruan. Noong sila ay makalabas na ay saka sinabi ng Amang Illustre na "kung hiningi mo ang tasang nagustuhan mo ay kahit anong hilingin mo, iyon ay ibibigay sa iyo sapagkat mahiwaga ang tasang iyon." Namaalam na ang Amang Illustre at sinabing sila ay aalis na at sila ay babalik na sa Kinabuhayan, ngunit bago umalis ay nagbilin ang Amang Illustre at sinabing siya ay muling babalik.

(84) Umalis na sila at sinabi ng Amang Illustre, "tayo ay lalakad puntang Calatagan, Batangas." Noon ay taong 1937 at si G. Lauriano Guevarra, na hindi pa kasama sa pananampalataya ng Samahan ng Tatlong Persona Solo Dios, ay lagi siyang nasama kapag inaakit ng Amang Illustre kung saan man napunta. Ngunit ang hangarin lamang niya sa pagsama ay anting-anting. Minsan ay nagpunta sila sa lugong na may dala silang dalawang praskong alak. Ang lugong na ito ay pader na may dalawang butas at dito ay mayroong mina. At dito ay may nagbabantay na ang pangalan ay Arturo. At noong sila ay dumating doon, tumawag ang Ama at sumagot ang bantay. "Babarik ka ba anak? " Sumagot ang bantay na nasa pader nagbubuhat ang tinig ngunit hindi naman nakikita: "Opo Ama." Di nagtagal sila ay umalis na puntang Biga, Calatagan sa bahay ni G. Silvino Garcia. Noon ay kasama din nila ang dalawang taga-Malacañang na tauhan ni Presidente Quezon, na ang pangalan ng isa ay Albastro. At sa kanilang paglalakad ay ikinuwento kay G. Guevarra na noong panahong ang matandang

iyon ay nasa Palakpakin pa ay inutusan sila ni Pres. Quezon na kunin ang matandang iyon at isama sa Malacañang. Pumayag naman ang matanda at noong sila ay aalis na ay doon nila pina-upo sa hulihan ng kanilang sasakyan. Noong malayo na ang natatakbo ng kanilang sasakyan ay lumingon sa hulihan, ngunit iyong lingon nila ay wala ang matanda sa sasakyan. Kaya ang ginawa nilang dalawa ay nagbalik, at dinatnan nila na natutulog na ang matanda sa bahay na kanilang pinanggalingan. Ang ginawa nila ay ginising ang matanda at itinanong kung bakit nagbalik. At sumagot ang matanda at sinabi na hindi ako nagbalik kungdi ako'y inyong iniwanan. Muling inakit ng dalawa ang Ama, ngunit ang sabi ay "kayo'y umuna at ako ay inyong dadatnan na." Kaya sa galit ng dalawa, sila ay umalis na. Subalit noong sila ay dumating sa Malacañang ay dinatnan nila at natutulog na. Hustong nakatapos ang kuwento ay siya nilang pagsapit sa Biga sa bahay ni G. Silvino Garcia. At nakatagpo din ng Ama ang nakasama niya doon sa paghuhukay ng tuod na ang pangalan ay Meliton. At sinabi pa ng Ama na "kumusta ang niligawan kong dalaga na Canding ang pangalan? "

(85) Noong sila'y magkasama ng Meliton sa paghuhukay ng tuod ay hindi pa panahon ng Kastila. Nagkuwento ang Meliton ng kasaysayan ng kanilang pagsasama ng Amang Illustre sa Look, Lubang, na maraming kasama, at sila ay napalaban sa Kastila. Subalit sa taglay na kapangyarihan ng matandang Illustrisimo ay walang nabawas o napinsala man lamang sa kanila. At noong panahong iyon kapag hinabol sila ng Kastila ay hindi sila abutan sapagkat kung minsan ay hindi sila makita, sapagkat kapag sinabi ng Ama ng "dagat", ay karagatan ang kanilang nakikita. Kapag sinabing "kawayan" ay kawayan ang makikita. Kapag sinabing "ulap", ay ulap ang tumatakip sa kanila.

(86) Makatapos ng kanilang kuwentuhan ay umalis sila puntang Matabungkay. Sinabi ng Ama na siya ay naghukay din ng tuod sa lugar na ito; hindi sila makapaniwala dahil sa ang nakita nilang naghuhukay doon ay maliit na lalaki at hindi ang Amang Illustre. Ngunit sinabi pa ng Ama na Andong ang pangalan ng maybahay na kanyang tinutuluyan. At ang pangalan ng taong kanyang pinag-iwanan ng kanyang sueldo ng halagang ₱18, na hanggang ngayon ay hindi pa nakukuha, ay Damaso.

Pinatunayan ito ng Damaso na mayroon ngang nag-iwan sa kanya ng gayong halaga ngunit iba ang kanyang pagkatao kaysa kanila.

(87) Di nagtagal at umalis na sila ng Matabungkay at nagpunta sa Tanag, Lian, Batangas, at sa kanilang pagdaan sa bayan ng Lian, ang bati ng nakakakita sa kanila ay "me-e", na siyang ikinagalit ng kasama ng Ama. Ngunit sinabi ng matanda na "huwag kayong magalit sapagkat hindi nila nalalaman ang kanilang ginagawa, wala kayong kasalanan; sila ang may kasalanan". At ang isang nasaksihan ni G. Guevarra ay tuwing gagawa ng pera at tatawagan ng matanda ang kanyang anak na si Jose at kapag kaharap na ay hahagpusin ng matanda ang kanyang balbas at pagbukas ng kamay ay may pera na. Sumapit ang gabi at sinabi ng Ama na matulog na ang lahat ng tao. At noong ang Amang Illustre ay nakahiga na rin ay nasaksihan nila na may maliliit na liwanag na gumagala sa boong katawan ng Amang Illustre. Ang gagawin ng batang Illustre ay sisiping sa Ama at kung saan nadaan sa parte ng katawan ng Ama ang liwanag na parang ilaw ay doon ihaharang ang kanyang kamay, ngunit ito ay hindi mahuli.

(88) Kinabukasan ay sinabi ng Ama na ang unang gagawin ay ang cueba sa Tanag. Ginawa ang templo sa Tanag, ang mga taong nagsipaghukay ay mga taga-Balibago, Luntel, Palingkaro at Lian. Umalis uli ang Ama ngunit sinabi na ipagpatuloy ang paghuhukay. Di nagtagal bumalik na muli, nag-misteryo, nagalit kay Inay Sana dahil nagligalig sa pagkain. Pagkatapos noon pinatulog na ang mga tao. Kinaumagahan muling ipinagpatuloy ang paghuhukay at pagbubutas ng cueba, ngunit habang hinuhukay nila ang malaking bato, ay nakita nila na nakaliban na ang Ama sa kabila ng bato na hindi nila nakikita kung saan dumaan. At noong nahukay ang bato at alisin ay nakita nila na nakaupo na ang Ama sa inalisan ng bato. Agosto 7 noon pinaahon sa cueba ang mga tao upang manalangin at sa kanilang paglakad paahon ay pinauna sa paglakad ang mahihina at nasa hulihan ang mabibilis lumakad. Ang ginawa ng Ama ay sinilaban ang kugunan sa baybay daan, kaya noong magpanakbuhan, ay walang mahinang naiwan. Natuwa ang Ama at sinabing "marakulyo, ang sabi ninyo mahihina kayo; o bakit ngayo'y kabibilis ninyo? " Noong makarating sa cueba ay nanalangin ng pang araw-araw at noong matapos ay dumapa ang Ama at pinadapa din ang mga tao sa damuhan, sa

harap ng templo. At sinabi ng Ama na "kung hindi gagawa ng cueba ay walang kaligtasan, dahil walang papasukan."

(89) Pagkatapos nagpunta ng Balibago at ginawa ang cueba sa Balibago. At noong hinuhukay na ay sinabi ng Ama na "sa makatuwid ng kahoy ay makakakita kayo ng dalawang butas at mayroon kayong makukuha." At sa kahuhukay nga nila ay natagpuan nila ang dalawang butas at nakakuha sila ng bungo at bayugo ng tuhod na maliit at iyon ay iningatan ni G. Poruso.

(90) Kinabukasan ay nagbalik na muli sila upang ipagpatuloy ang pagpapaluang ng cueba. At kasama nila ang Amang Illustrisimo at si Don Jacobo na may-ari ng hacienda sa Calatagan, Batangas. At noong sila ay makarating sa lugar na kinatatayuan ng cueba, ay sinabi ni Don Jacobo na ipagkakaloob niya ang ilang hectaryang lupa na masasakupan ng cuebang ito. At gayon na lamang ang nadamang kasiyahan ng mga tao ng marinig sa mayamang Kastila ang ipagkakaloob na ilang hectaryang lupa na masasakupan ng cueba.

(91) Ngunit ang Amang Illustrisimo ay may hinugot sa kanyang baywang na isang bilot na papel at noong kanyang buksan ay gayon na lamang ang pagkamangha at pagtataka ni Don Jacobo Zobel sapagka't ang papel na hawak ng Amang Illustrisimo ay katibayan o titulo ng bansang Pilipinas. Tinapik ng Amang Illustrisimo ang tiyan ni Don Jacobo at sinabing: "Don Jacobo, tandaan mo at pagdating ng panahon ay iluluwa mo ang hindi iyo." Matapos ang kanilang usapan, sila'y nagsi-uwi na. At matapos na mapalaki ang cueba ay noon ding panahong iyon binutas at pinaluang ang cueba sa lugar ng Tibig na sakop din ng Balibago, Calatagan, Batangas.

(92) Kinabukasan, lakad puntang Tuy, Batangas, kumuha ng pahintulot at nagparada sa monumento. Nagpaliwanag ang Ama, at nang makatapos, nanggamot sa isang lumpo. Kinabukasan naglakad puntang Palingkaro at sa bahay ng mga Apasan nagtuloy. Nang nasa Palingkaro na, namaalam ang Ama papuntang Maynila, ngunit doon din bumalik sa Palingkaro. Nang makabalik naglakad na uli puntang Bayabasan, hanggang Kaylaway, pagdating dito ay nanalangin. Kinabukasan lakad uli puntang Nasugbu, kumuha ng pahintulot, nagparada sa harap ng monumento, nagpaliwanag ang Ama. Ng makatapos, naglakad puntang Wawa, nanalangin,

nagpaliwanag ang Ama. Kinabukasan, lakad uli puntang Lian sa bahay ng Zacarias Cabali tumuloy, kumuha ng pahintulot, nagparada sa harapan ng monumento, at ng matapos, sa bahay ni G. Victor Bundok natulog. Kinaumagahan, lakad uli puntang Tanag sa bahay ng Monte Alegre. Kinabukasan, lakad puntang San Diego, nagbalik ng Lian.

(93) Makalipas ang isang buwang pamamalagi sa lugar ng Batangas, ay nagbalik ng Gagalangin, na inihatid ng truck ni G. Victor Bundok. Makailang araw balik ng Kinabuhayan, ipinag-patuloy ang pagtitibag ng templo ng Kinabuhayan, ngunit nagkaroon ng interes si Paruparo Engenero, sapagkat ang tingin nila ay panay na lantay na ginto, kaya tinarato nila na babayaran ang templo. Ngunit ang ginawa, sa halip na bayaran ang templo ay pinapagsilid ng bato at lupa sa loob ng labing dalawang tapayan at lihim na inilabas at dinala sa Maynila, ngunit noong dumating ng Maynila ay nawalan ng saysay ang dinalang bato at lupa. Ang Laguardia naman ay nagkaroon ng interes na siya ang maging pangulo ng Samahan upang mapasa-kanya ang kayamanang nakatago sa bundok. Ngunit siya ay pinangunahan ng Ama, na siya ang magiging pangatlong pangulo ng Samahan.

(94) Sumunod na binutas ay ang cueba sa silong ng Central at sa cuebang iyon kinuha ang kahoy na dignum na siyang ginagawang baston at daga na ginagamit sa pag-ehersisyo. At ang gumagawa ng baston at daga na ginagamit ay ang dalawang matandang Costan at Candino. At ang cuebang ito ay may kabagsikan, kaya ang nalabas na mga nagtatrabaho ay napapasubsob at nahihilo. Sa cuebang ito ay may tubig sa ilalim na ang sabi'y iyon ay dagat, at nasaksihan noon na sa loob nito ay may maririnig na natilaok na manok. Ang sumunod na binutas ay ang cuebang mabango. Ang kasama ay limang Letra. Habang ang cueba ay hinuhukay ay dito namatay ang Openg, dahil sa gumuho ang lupa at natabunan. Kinuha siya ng Ama, ibinabad sa Kinabuhayan, pinag-salmusan hanggang sa mabuhay. Ipinatigil ang paghuhukay at ang Ama ay naglibot. Ngunit bago umalis ang Amang Illustre ay may iniwang salita sa mga taong maiiwan sa lugar ng Kinabuhayan, na ang sabi ay ganito: "Mga anak, ako ay aalis, ngunit ang sabi ko sa inyo ay kung saan ko kayo iniwan ay doon ko kayo dadatnan." Subalit habang ang Ama ay nasa paglilibot ay sumama ang panahon, lumakas ang hangin at ulan. Noong panahong iyon ang mga bahay

na barong-barong ng mga iba't-ibang balangay ay nasa baybay ilog ng Kinabuhayan. At sa isang barong-barong sa may balukanag na malapit sa tabing-ilog ay may nakatirang dalawang matanda at dalawang dalaga. Ang pangalan ng dalawang matanda ay Toyang at Pile. Ang dalawang dalaga ay Tarciana at Ana. Ngunit dala palibhasa ng kalikasan ay patuloy ang pagsungit ng panahon; sila ay pinuntahan ng kanilang mga kasamahan at sila'y pina-aalis na sa bahay sa tabi ng ilog. Ngunit ayaw silang umalis at ang sabi ay may habiling salita ang Ama bago umalis na "kung saan ko kayo iniwan ay doon ko kayo dadatnan." Gayon pa man ay pina-alalahanan pa rin sila at sinabing ang salitang iyon ng Ama ay nauukol sa bahagi ng espiritual. Ngunit ayaw ring maniwala at hindi rin umalis.

(95) Ngunit sa di inaasahang pagkakataon ay siyang pagdating ng Amang Illustre. At noong malaman na ang barkada ng Pile ay ayaw umalis doon, ang Ama'y nagulumihanan at ang sabi'y "marakulyong mga bata ito at magpapakamatay." At dali-daling nagpunta sa tabi ng ilog. At iyong dating niya sa pampang ng ilog ay nakita niya na nadadala na ng baha ang bahay, kaya siya ay tumalon sa baha upang sagipin ang mga malulunod. Ngunit iyong talon sa baha ay kitang-kita na ang Ama Illustre ay nagulungan ng malaking bato at nadaganan. Ang mga tao naman na nasa baybay-ilog ay patuloy sa kanilang pagdarasal. Ngunit ang iba ay lumuluha sa pangambang baka sakaling ang Ama ay hindi na makabalik ng buhay.

(96) Datapwa't makalipas ang ilang oras ay gayon na lamang ang kanilang katuwaan ng makita ang Ama ay naglalakad patawid na muli sa ilog, ngunit wala na iyong apat at nadala na ng baha. Apat na araw bago humupa ang tubig, at ang bangkay ng Ana ay doon nakuha sa tapat ng Templo na nakasabit pa rin sa baraso ang bag na may lamang balatong, at ito ay sumibol na. Ang bangkay ng dalawa, Toyang at Tarciana, ay sa may Colegio nakuha. At ang Pile ay sa Sta. Isabel, na wala na ang damit at putol na ang isang hita. Kaya noong punahin ng mga taong nakakita na napakaganda ng suso ng matanda at parang sa dalaga, ito ay napahiyang parang buhay at ito ay tumagilid.

(97) Di nagtagal makalipas ang pangyayaring iyon, ang Ama ay umalis ng Kinabuhayan, puntang Marigondon sa nayon ng Mamba sa bahay ng Quiniquini. Kinabukasan lakad puntang Naic

sa nayon ng Hulugan, Tanza, Cavite, at sa parang pinatulog ang mga kasama. Makalipas ang gabi sumakay puntang bayan ng Cavite at tumuloy sa isang bahay na kakilala ng Ama. Nangaral ang Ama ng nauukol sa pananampalataya at nanggamot. Kasalukuyang ang Ama ay nanggagamot noong dumating ang isang matandang babae. Tinanong ng Ama kung nakikilala siya ng matanda, ang sagot ay "hindi po." Nagpakilala ang Ama at sinabi na noong panahong iyon ay nanirahan siya doon at siya ang asawa ng matandang babae. Kaya noong mapatunayan ng matandang babae na iyon ang kanyang asawa ay yumakap na at umiiyak. Kinabukasan lakad puntang Maynila sa Gagalangin sa bahay ng Tomas Martinez nagtuloy. Kinagabihan sinabi ng Ama, "tayo ay pupunta sa Olibete." Kaya kinabukasan umpisa ng lakad puntang Norte. Sa bayan ng Laur tumigil. Humingi ng pahintulot sa munisipyo at nagparada sa monumento. Nagpaliwanag ang Ama, makatapos ng paliwanag ay nagdaos ng panalangin sa loob ng simbahan ng Aglipayano. At habang nananalangin ay sinabayan ng malakas na ulan. Humanga noon ang buong taong bayan sapagkat bukod tanging ang mga kalye lamang ang binahaan. Pagkatapos ng panalangin ay nagtalumpati ang Tomas Martinez, Servillano Jota Maris at Manuel Payomo. Makatapos ng talumpati ay humupa na rin ang tubig. Nasaksihan din noon na habang ang Ama ay natutulog ay inaawitan ng mga cantora, kasabay din ng mga oras na iyon ay nananalumpati ang Amang Illustre sa meeting ng isang baryo. Nasaksihan din na ng mga oras na iyon ay nangangaral sa mga tao sa harap ng isang tindahan. At sa gayong nasaksihan ng mga tao sa kanilang paguusap-usapan ay sinabi na ang matandang iyan ay may tatlong katawan. Kaya ang Amang Illustre ay tinagurian na hari ng mga enkanto.

(98) Kaya't isang araw ay dumating ang Amang Malumbay na pinuno ng Samahan o pananampalataya ng Adarnista sa bahay nina Benito Octoman na kasama ang Amang Illustre. Makatapos makakain at makapag-pahinga ay ipinakilala naman ng Amang Malumbay ang kanyang kasama. At nagpakilala naman ang matanda at sinabing ang pangalan niya ay Agapito Illustrisimo na tubong Bantayan, Cebu. At tuloy nagkuwento ang matandang Illustrisimo at sinabing labing pito pa lamang ang bahay sa Maynila noong silang dalawa ng Amang Malumbay ay magkasama na at noong siya ay pari pa, at ang kanyang sakristan mayor ay ang Amang

Malumbay. Makatapos makapagkuwento ng maraming bagay sila ay pinangaralan at sinabing manampalataya sa Diyos at maki-isa sa kapwa tao. Makatapos makapangaral ay inilakip na ang pamamaalam at umalis na. Kinabukasan dumaan sa cueba ng Olibete at binuksan ang cueba ng Adarnista. At nagpatuloy na ng Kinabuhayan.

(99) Makalipas ang ilang buwan nagbalik na muli ng Olibete, at pinagbibigyan na sila ng panalangin. Cuatro Pilares, Santong Espiritu, Oh Dios na Ama, Pasalamat sa Umaga, at Ayp Secolomdom. Makatapos maibigay ay ipinalista ng Ama ang lahat ng kasapi at pinatubos ng rihistro. At sinabi na "huwag kayong magbabahay ng malaki, manatili sa maliit, sapagkat darating ang lindol at ang bahay na malalaki ay magigiba at mangamamatay ang marami." At matapos ang pangangaral, kinabukasan ay umalis na at umuwi ng Kinabuhayan. Isang araw ng Biernes ay may narinig ang mag-anak ng Benito Octoman na boses, umaawit ng Santong Espiritu, matinis at maalaloy ang estilo, ngunit hindi malaman kung saan nagbubuhat, kaya hinanap; wala sa kisame, wala rin sa silong, kaya tumigil na sila sa paghahanap at pinakinggan na lamang hanggang sa matapos.

(100) Taong 1938 nagpalit ng rehistro at mga pamunuan. Ang mga itinayo at ipinatala sa rehistro ay "SAMAHANG ESPIRITUAL MAY KATAHIMIKAN MAY KASARINLAN SA BUNDOK NG BANAHAW" Pangulo— Ginoong Venancio P. Wagan, Kalihim— Jesus Detaunan. Itinakda noon ng mga bagong tatag ng mga pamunuan na ang magpapapista sa ika-27 ng Agosto ay ang Adarnista. Marami ang naging gawain noon sa Kinabuhayan. At nasaksihan noon na matanda at bata, mga dalaga at binata, ay tulong-tulong sa paghahakot ng materiales na gagawaing Central, mga hapag-kainan, mga pag-patag ng daan, ginawa ang karsada sa baybay pader buhat sa Kinabuhayan hanggang kolegio, ang inatasan ng Ama na gumawa ay si Venancio Wagan at ang Amang Malumbay at ang ibang mga kasama. At noong sumapit ang kaarawan ng piesta ay napakasaya. Maraming tao, may banda ng musiko, tugtugan, awitan, sayawan, may kainan, abot ang paputok, prusisyon sa Kolegio, paliguan, parada ng mga nagseserbisyo, programa, pagmimisteryo at pangangaral ng Ama. At noon ay hindi lilimampung mga tao ang nilangkapan ng espiritu at nasaksihan din noon na pati ang malalaking bato sa lugar ng Kinabuhayan ay

nagsisipag-salita. Makalipas ang ika-27 ng Agosto, sinabi ng Ama: "Ako'y aalis puntang Batangas at inyong ipagpatuloy ang paghuhukay ng cuebang mabango." Ngunit ipinagbilin din na sa oras na maka-amoy ng mabango ay itigil na ang paghuhukay.

(101) Ilang araw pa lamang ang pamamalagi ng Ama sa Tanag, Lian, Batangas, ay tumawag ang espiritu ng "Rosa" at sinabing siya ay patay na. Umalis noon din ang Ama puntang Kinabuhayan at dinatnan nila na patay na nga ang Rosa at naka-burol na. Inusig ng Ama kung ano ang dahilan ng pagkamatay at sinabi ng mga tao na "pinakialaman niya ang mabangong tubig sa cueba." Matapos malaman ng Ama ang mga bagay-bagay ay pinabihisan ang patay ng baro at saya, at matapos mabihisan ay sinabi ng Ama na "bumangon ka", bumangon nga ang patay, at noong makabangon na ay pinag-ehersisyo ang mga dalaga at pinapang-gitna si Rosa, na kanina lamang ay nakaburol pa.

(102) Makalipas ang ilang araw ang Ama ay nagbalik na muli ng Batangas, kasama ang mga Letra. Unang pinag-paradahan ay ang bayan ng Lian. Nagprusisyon muna sa loob ng bayan bago nag-ehersisyo. Nagpaliwanag noon ang Ama. Kinabukasan lakad puntang Nasugbu, kumuha ng pahintulot sa munisipyo, nagparada sa harap ng monumento. Pagkatapos sa Nasugbu pumunta ng Balaytigue at nagdaos ng parada. At habang nag-eehersisyo ay lumapit ang isang matandang babae sa Ama, yumakap at umiiyak. Ang matandang ito ay si Inang Opong na asawa ng Ama noong ang pangalan ng Ama ay Kulyog pa. Takang-taka ang matandang Opong dahil noong panahong iyon ay sa kanyang sinapupunan namatay ang Ama. At siya ang nagpalibing. Ang matandang babae ay kubang-kuba na. Hinagpos ng Ama ang likod at biglang tinapik, napasigaw ang Inang Opong sapagkat siya ay napahiyad na medyo patingala. Kaya muling hinilot ng Ama at idineretso siya ng tindig. At gayon na lamang ang pasasalamat ng Inang Opong.

(103) Kinabukasan umalis puntang Maynila at muling nagparada sa templo ni Solomon kasama ang mga kapatiran sa Batangas na mga walang sapin sa paa, at nakatagpo rin doon ang barkada ng Adarnista na ang nagdadala ay ang Wagan. Pagkatapos sinabi ng Ama na sila ay aalis na. Ngunit ng malaman ng Tomas Martinez na aalis na ang barkada ng Ama ay lumapit sa Ama at sinabi ang ganito: "Ama, kung maari po ay inyo ng iwanan ang

inyong anak na si Jose. Sapagkat siya'y nasa hustong gulang na para mag-aral, at dito na siya papag-aralin." Ang sagot naman ng Ama ay "siya ang iyong tanungin." Ngunit noong ang bata ay kanilang kausapin ay ayaw pumayag na siya ay patitirahin dpang siya ay papag-aralin. Kaya noong ang Ama ay umalis ay kasama rin ang batang si Jose at nagtuloy na sila ng Kinabuhayan. Di nagtagal sa Kinabuhayan at muling naglakad puntang Maynila. Noon nag-parada sa Malacañang, lahat ay walang sapin sa paa. At libo-libong mga tao ang sumaksi at dumalo noon. Noong panahong iyon gumalang sa Amang Illustre ang Pangulong Quezon. At ito ay napalathala sa Tribune o pahayagan noong taong Hulyo 21, 1938.

(104) Makatapos noon umalis, nagpuntang Batangas, nagtuloy sa munisipyo ng Tuy at noong malaman ng Torio Tripoli na naroon ang Amang Illustre ay pumunta sa munisipyo at humingi ng pahintulot sa alkalde Calingasan na ipagsama ang Ama. Ang sagot ng alkalde ay "kung nasama sa iyo, ay iyong ipagsama." At sumama naman ang Ama sa paanyaya ng Tripoli. Noong panahong iyon ang Francisco Tripoli ay may sakit at may isang taon nang hindi nakakabangon. At iyon ang kanilang ipinagtataka, sapagkat iyong dating ng Ama sa bahay ng Tripoli ay tinawag ng Ama ang pangalan at sinabing "bumangon", gayong hindi naman ito nakikilala at hindi pa nakikita. Sa gayong sinabi ng Ama ay nakabangon nga ang may sakit. At noong pumanhik ang Ama sa bahay ay sinabing maupo sa kaban, at ito nga ay nakayang umupo ng walang umaalalay. Noong nakaupo na ang may sakit ay sinabi ng Amang Illustre na "maghanda ka at ikaw ay kasama pagpunta ng Marinduque ". Ngunit ang sagot ng may sakit ay "papaano po ako makakasama, ako'y mahina pa? " Ang ginawa ng Ama ay hinilot-hilot ang may sakit at ito ay tuluyan ng nakalakad. Umalis ng Tuy puntang Balibago. Dumating ng Balibago nagparada at pagkatapos ay bumalik ng Tuy at nagparada sa mga karatig nayon, tuloy ng Palingkaro. Umalis ng Palingkaro, punta sa bayan ng Bailen. Pagkarating ay nagparada.

(105) Isang araw ay inanyayahan sila ng Inang Loreta na mag-parada sa Lobo, Marigondon at Magallanes. Makatapos dito sinabi ng Ama na mag-parada sa bayan ng Batangas. At habang sila ay naglalakad puntang Batangas ay umulan ng napakalakas at sila ay basang-basa. Di nagtagal at lumipas ang ulan at sumikat naman ang araw ng napakainit, kaya napaka-daling natuyo ang kanilang damit. Pagkarating, nagdaos ng parada. Pagkatapos ng parada sinabi ng Ama "tayo ay tatawid puntang Marinduque".

Kaya noon din ay umarkila sila ng batil. Alas 4:00 ng hapon, umalis sila ng pier. Ngunit noong mag-alas 6:00 ng hapon ay sumungit ang panahon at sumigwa na ang dagat. Habang nanakbo ang batil, ang Ama ay nahiga. Tumagal ang sigwa hanggang kinabukasan ng hapon. At nagsipag-suka ng lahat ang kasama ng Ama. Sumadsad ang bangka sa isang nayon na sakop ng Gasan, Marinduque, ngunit wala agad silang matuluyan.

(106) Lumapit ang Ama sa isang pinakamalapit na bahay at naki-usap na sila ay makikituloy muna dahil ang kanyang mga kasama ay nanglalambot na. Malugod namang tinanggap sila ng maybahay at sila'y pinapahinga. Makalipas ang kaunting oras ng pamamahinga ay sinabi ng Ama na "magbihis na kayo at magdadaos tayo ng parada." At noong sila ay nageehersisyo na ay mayroong mga natutumba dahil sila ay mga nanglalambot pa. Marami ang nagtataka na may halong pagka-awa ang mga nanonood sa kanila. At noong makita sila ng kapitan ay lumapit at nakiusap sa Ama na sila ay doon na matulog sa kanila, "kaya nga lamang ay maliit ang aming bahay kaya ang iba ay sa silong na at ang iba ay sa cuadra ng kabayo mamamahinga." At pumayag naman ang Ama. Kinabukasan ay namaalam na sila sa kapitan na sila ay aalis na. Umarkila sila ng kalesa dahil sa mga kargada at ang mga tao ay naglakad na puntang Buac. Makarating ng Buac ay namahinga at makalipas ng kaunting oras ay nagparada. At samantalang sila ay nagpaparada ay lumapit ang isang matandang babae sa Ama at ang sabi ay nakikilala niya ang Ama.

(107) Ang Ama ang unang nagtanong sa kanya. "Di ba ikaw noong una ay may utusang isang lalaki, na binigyan mo ng isang amerikanang pikasin? " Ang sagot ng matandang babae ay "Opo", at ang matandang iyon ay nakisama na sa mga taong pupunta sa cueba, kaya siya ang naging pator papunta sa cueba ng Ama sa Marinduque. At sa kanilang paglakad ay may nadaanan silang isang nayon, at dito'y nakiusap ang pator na sila'y ipaghanda ng pagkain. Tinanggap naman ang kanilang pakiusap at dali-daling pagluto ng pagkain. Matapos maihanda ng maybahay, ay naghain. Pinadulog na ang mga nagseserbisyo. At pinasimulan na ang panalanging "Santong Espiritu". Natatapos ang panalangin ay siya namang pag-mimisteryo ng Ama. Kaya wala ng nakakain sa kanila at sila'y lumakad na papunta sa cueba. Nagpalipas ng ilang gabi sa cueba at doon ay nag-misa ang Ama. Pagkatapos ng misa sinabi ng Ama:

"tayo ay aalis na." Umalis ng cueba at sa Pulo nagpunta. Pagkarating ng Pulo nagparada, pagkatapos nagtuloy ng Yawe, at nagpalipas ng ilang araw sa lugar na ito. Umalis ng Yawe, daan ng Lucena, tuloy ng Marinduque. Noong nasa Marinduque na ay nagdaan sa cueba dito, nagtuloy sa Sta. Cruz, Marinduque, sa bahay ng Sergio Lace. Iniwanan dito ang pitong mga kasama at nagbalik sa Kinabuhayan at nag-fiesta. Noong makapag-fiesta umalis ng Kinabuhayan puntang Palingkaro. Ministeryo ng Ama ang mga tao habang naglalakad at ang sabi'y, "gusto baga ninyo na magkaroon ng Kasarinlan? " Sagot ng mga nadadaanan, "Opo". "Kung gayon ang lahat ninyong kayamanan ay ibigay sa akin". Makarating ng Palingkaro ay sinabing "tayo ay tatawid uli ng Marinduque".

(108) Umalis ng Palingkaro at naglakad hanggang Batangas, Batangas, at dito kumuha ng biyahe hanggang Marinduque. Dalawang gabi na naglayag ang sasakyan sapagkat masama ang panahon. Lumapit sa Ama ang isang pahinante ng sasakyan at sinabi kong sila ay tatabi. Ang sagot "huwag kayong mag-ala-ala at ako ang bahala." Di nagtagal at sumadsad ang sasakyan sa isang nayon na sakop ng Gasan, Marinduque. Pagkarating dito pinagbihis ang mga nagse-serbisyo at pinapagehersisyo na. Nang makatapos na ng parada, kumain, at pagkatapos ay sinabi ng Ama: "humingi kayo ng pahintulot sa bayan at tayo ay magparada doon". Nang makakuha ng pahintulot ay nagparada sa harap ng monumento at nagpaliwanag ang Ama. Pagkatapos ay sama-sama silang lahat papunta ng Boac at sa munisipyo nagtuloy at doon natulog. Kinabukasan nagprusisyon at tuloy nagparada sa harapan ng monumento, at nagpaliwanag ang Ama. Kinabukasan kinumbida ang Ama at ipinagsama sa cueba. Ngunit nagmisterio ang Ama sapagkat gumawa ng pera, upang ipamasahe papunta sa nangumbida. Kaya kinahapunan ay nakabalik din sila. Kinabukasan lakad uli papuntang Mogpog, Marinduque. Kumuha ng pahintulot para makapagparada. Nang makatapos ng parada nagtuloy sa cueba ng Bathala.

(109) At noong sila ay nasa cueba na, nagtanong ang Ama ng ganito: "sino sa inyo ang hindi makatatagal na hindi kakain ng kanin? " Walang sumagot noon, kaya iniutos ang hindi pagkain ng kanin. Kinabukasan pumasok sa cueba at sa ilog dumaan. Ng makatawid na dito ay napansin na wala ang dalawang

matandang babae. Kaya ito ay hinanap ng mga kasamahan, at noong kanilang matagpuan ang dalawa ay patay na. Nabalitaan ito ng mga constabularyo at ito ay kinuha doon. Ngunit tinanong ang Ama ng ganito: "Kasama ba kayo ng mga mamatay na iyan? " Ang sagot ng Ama ay "hindi, at kung ako ay kasama hindi na ninyo ako matatanong". Hindi na sumagot ang mga constabularyo at ipinadala na ang patay sa bayan ng Sta. Cruz, Marinduque, at sa simbahan ipinatuloy para pabasbasan sa pare. Ngunit ayaw basbasan ng pare sapagkat sinabi ng mga kasama na wala silang perang ibabayad. Kaya sinabi ng Ama: "Kasama, tayo na", at iniwanan nila ang patay. Hinabol ng pare ang Ama at sinabing: "na ito po ang halagang ₱15.00 piso at aking babasbasan at inyo ng dalhin ang patay". Kaya noong mabasbasan ay dinala na sa sementeryo ang patay. Ngunit ayaw ipabaon ng sanidad at ang ginawa ay tinistis at binaak ang patay. Nagalit ang Ama at sinabing "kung hindi ninyo binaak iyan, bubuhayin ko." Kaya ang sabi ng Ama ay "kayo ang pumatay diyan". Dinala ang Ama sa munisipyo at doon pinakain, at noong makakain ay saka inimbistigahan. Ng matapos ang imbistigasyon ay nagbalik na uli sa Bathala at kinuha ang Ina sa Karagatan. Ng makuha nagbalik na, at sa Lucena nagdaan. At tuloy ng Kinabuhayan. Noong nakarating ng Kinabuhayan, tinapos ang pagbubutas ng Eden, at noon ibinigay kay G. Victor Bundoc ang Ina sa Karagatan.

(110) Taong 1939 lumusong ang Amang Illustre sa Malinao, tumuloy sa bahay ni G. Teodolo Monsalud. Nagkaroon ng parada sa Malinao ang mga nagseserbisyong Limahan, Pitong Bertudes, Angelica at Angelico. Nagtalumpati ang Amang Illustre, Venancio Wagan, Vellano, Tomas Martinez. Pagkatapos nagkaroon ng kapulungan, nagtayo ng pamunuan: Pangulo Julio Coronado, Pangalawang Pangulo Teodulo Monsalud, Sangunian Gregorio Condino. At noong maitayo ang pamunuan iniutos ng Amang Illustre ang paggawa ng bandera ng Samahan ng Tatlong Persona Solo Dios. Kinabukasan ay umalis ang Ama at nagpunta ng Kinabuhayan. Ngunit di nagtagal at sinabing siya ay pupunta ng Mauban, dumaan ng Nagcarlan at naglakad papuntang Liliw, inabot ng gabi at sa munisipyo natulog. Alas 2:00 ng umaga umalis ng Liliw, sumakay sa trak ng panghakot ng niyog. Umaga ng dumating ng Mauban. Noong makarating humingi ng pahintulot sa mga taong munisipyo upang makapagdaos ng isang

palatuntunan sa harapan ng monumento. At sa pagpapatuloy ng mision ay nanggagamot ang Amang Illustre. At may ginawang kahima-himala sa kanyang panggagamot, sapagkat may isang babaing lumpo. Inutusang tumindig at noong makatindig na ay inakbayan hanggang tuluyan ng makalakad.

(111) At habang nagmimision sa Mauban ay sumubaybay naman si G. Maximo Cena, at noon siya nakasaksi ng mga ginawang milagro ng Amang Illustre. At noon lamang siya nakarinig ng boses na kailanman ay hindi pa niya naririnig. Noon niya narinig na isinalaysay ng Amang Illustre ang lahat ng naganap sa Mauban bago naglanip ang tubig. Noon ay may isang kasayahan na idinaos sa isang bahay sa tabi ng ilog, sayawan, kantahan, inuman. Ngunit sa di inaasahang pagkakataon ay may dumating na isang matanda na may kasamang isang aso at isang pusa na nakasakay sa isang putol na bangka. Ang matanda ay nagbigay ng babala sa mga tao, na ang sabi ay "itigil na ninyo ang inyong kasayahan at kayo ay magsipag-dasal, umiwas kayo sapagkat lalaki at maglalanip ang bayang ito, palibhasa'y mainit ang panahon." Kaya sila'y nagtawanan at ang matanda ay hindi nila pinaniwalaaan at sinabing ang matandang iyan ay naloloko lamang. At noong matapos na ang pagbibigay ng babala ay umalis na ang matanda. Palibhasa nga sila'y hindi maniwala ay patuloy pa rin ang kanilang kasayahan.

(112) Ngunit sa di nga inaasahang pagkakataon ay lumakas na ng lumakas ang ulan, hanggang sa bumaha at maanod ang bahay at nadala ang mga nagsasayawan at mga nagiinuman. Ang lahat ng ito ay narinig ni G. Maximo Cena na isinalaysay ng Amang Illustre, at sinabing ang matandang sakay sa putok na bangka ay walang iba kungdi ang Amang Illustre.

(113) Makatapos dito, lakad uli pabalik, nagdaan sa Balugbugbaboy, at dito nagpalipas ng dalawang gabi. Kinabukasan lakad uli puntang Lucban. Noong makarating humingi ng pahintulot at nagparada. Kinabukasan lakad uli puntang Tayabas at nagdaos dito ng parada at dito inabot ng bagong taon. Makalipas ang bagong taon, nagsakay na puntang Kinabuhayan. Dumating ng Kinabuhayan, nagtayo ang Amang Illustre ng tatlong Jose, at tatlong Maria. Ang inilagay na tatlong Jose ay si G. Jose Illustre, Jose Lagan at Jose Villareal. At ang tatlong Maria ay sina Bb. Maria Coronado, Maria Oflaria, Maria Dimapilis. Matapos na maitayo ay nagdaos ng parada at programa sa harapan ng templo.

Matapos ang programa ay nagpunta sa Bukal ng Kinabuhayan at ibinabad sa tubig ang tatlong Jose at tatlong Maria at kinakantahan ng pitong Birtudes. At habang sila'y nakababad ay pinaliguan ang lahat ng mga tao, at pagkapaligo ay pinaiinom ng pitong lagok ang bawat isa.

(114) Lumipas ang isang linggo at nagfiesta ng 27 ng Agosto at dumalo ang maraming tao. Kasalukuyan noong nagbarik ang Amang Illustre, Alejandro Condino, Pedro Condino sa Central ng mga taga-Yawe sa lugar ng Kinabuhayan, at kasalukuyan din namang nagtatalumpati ang isang matanda sa harap ng maraming tao sa plaza ng Templo. Sinabi ng Amang Illustre kay Cecilio Condino na tingnan kung sino ang nagtatalumpati. Bumalik si G. Cecilio Condino at sinabi na ang Amang Illustre ang nagsasalita. Ang sabi ng Amang Illustre ay "yayabang ng mga marakulyong ito, sasabihing ako ang nagtatalumpati samantalang ito at ako ay kabarik ninyo dito". Tumindig ang Amang Illustre at pumunta sa templo at nawala na rin ang nagtatalumpati sa harapan ng Templo. At sumunod na ang mga maraming tao papunta sa templo.

(115) Makarating ng templo ay nagmisteryo ang Amang Illustre. Pinahiga ang mga tao sa plaza ng templo, at saka naman bumuhos ang napakalakas na ulan. Makalipas ang ilang sandali ay pinabangon na ang mga tao at pinapunta sa Kinabuhayan. Noong makarating sa Kinabuhayan ay pinasan ng Amang Illustre si G. Luis Odnemer, Servillano Jotamares at ang tatlong Jose at isinayaw, at palibhasa'y wala ang isang Jose Lagan ay kinuha ni G. Luis Odnemer si G. Manuel Contento bilang kahalig ni Jose Lagan. Matapos maisayaw ang tatlong Jose ay pinadapa ang mga tao sa bakas sa may Bukal ng Kinabuhayan at pinalulusot ang mga tao sa kabila ng bato. Matapos makalusot ang lahat ay nagsiuwi na sa kani-kanilang bahay na itinayo.

(116) Agosto 1939 nagpalit ng rehistro at mga pamunuan. Itinala sa rehistro "SAMAHAN NG TATLONG PERSONA SOLO DIOS". Pangulo - Ceferino Laguardia, Kalihim - Teodoro Bojactin. Lumuwas ang Ama kasama ang limang Letra, Benito Octoman at iba pa, upang gamutin ang pangulong Quezon. Noong makapit ang barkada ng Ama sa kuwarto ay naupo siya na malapit sa kama ni Quezon. At habang ang Ama'y nagkakalikot ng nganga ay inawitan at sinasayawan naman ng limang Letra, tinanuran din ito ng mga doctor, abugado at mga enhinyero. Iniutos ng Ama kay

Benito Octoman na gamutin si Quezon, kaya't noon din ay hinaplusan siya ng langis, ang mga kasu-kasuan at sintido. At pinaypayan ng abaniko ng pabalik-balik. At habang pinapaypayan ay idinidikta ng Ama ang ganito: "Mamatay, mabuhay ka, walang kuwenta sa akin". At ito ay pitong beses na sinabi niya. Hindi nga natagalan dahan-dahang bumangon, tumindig at lumapit sa Ama at nagmano.

(117) Samantalang noong hindi pa ito nagagamot ay datay sa pagkakahiga sa kama. Takang-taka ang mga nagtanod na mga doctor at abugado, samantalang ang pangulong Quezon ay palakas ng palakas ang katawan. At noong inaakala ng Ama na kaya na ng Pangulo ang katawan nito ay pinasimulan na niya ang pagtatanong dito. Unang tanong ng Ama kay Quezon: "Kung maipagtatagumpay mo kaya anak ang Pilipinas, ay sasakupin mo kami? " Sagot ni Quezon: "Opo, Ama". "At kung maipagtatagumpay namin ang Pilipinas, pasasakop ka naman? " "Opo, Ama". "Kung maipagtatagumpay mo ang kasarinlan ng Pilipinas, mayroon kang mga doctor? " "Opo, Ama". Binalingan ng Ama ang mga doctor at tinanong: "Kayo baga mga anak ang doctor? " "Opo". "Kung totoo na kayo ay doctor, kailan natin aararuhin ang libingan ng mga patay? " "Hindi po maari, sapagkat ang libingan ay para sa mga patay". Sinabi ng Ama: "Hindi pa kayo maari, pagdating ng araw, ako ang magtuturo ng pagka-doctor upang araruhin ang mga libingan". Ibinaling ng Ama ang tanong sa abugado: "Kayo ba anak ang mga abugado? " "Opo, Ama". At sila'y nagsabi kung saan-saan sila nagsipagaral. May nagtapos sa Madrid, Washington, London, Francia at Italya. "Kung totoo na kayo ang abugado, kailan natin gigibain ang bilangguan? " "Hindi po maari, Ama, sapagkat ang bilangguan ay nakalaan lamang sa mga taong makasalanan at sa mga taong kapos ang katuwiran". "Hindi pa ninyo kaya, mga anak, ang humawak ng kasarinlan. Darating ang araw, ako ang magtuturo ng pagka-abugado upang tibagin ang bilangguan". Ibinalik ng Ama ang tanong kay Quezon: "Kung mananarili na ang Pilipinas mayroon kang enhinyero? " "Opo, Ama, na iyan po sila". "Kaya ba ninyo, mga anak, na manarili ang bansang Pilipinas? " "Opo, Ama, pagpipilitan po namin". "Kung ganoon, kailan titibagin ang mga bundok at itatabon sa karagatan? Upang noon ay lumapad ang mga lupain na bubungkalin upang pagkabuhayan ng marami pang mga tao? "

"Imposible po, Ama, hindi po namin kaya". "Itatak ninyo sa batong buhay, darating ang araw, magtuturo ako ng pagka-enhinyero upang patagin ang mga bundok. Ang mga pulo at ang mga isla ay paguugnayin na; ito ay magiging isang kalupaan, at magiging mutya ang bansang silangan.

(118) "Ngayon, Pangulong Quezon, bago kami mamaalam, ipinapasok ko sa ilalim ng iyong kapangyarihan na itong kasama kong binata na si Bartolome Illustrisimo na maging kalihim ng Malacanyang". "Opo, Ama, salamat po, kami nga po ay nagkukulang ng empleyado". Nakiusap na muli ang Ama, at sinabi na "kung maari ay kukunin ko na ang suweldo sa loob ng dalawang buwan, sapagkat wala kaming pamasahe pabalik". "Opo, ipagagawa ko po lamang ang mga kailangang papeles, at pareho po kayong lalagda". Noong marinig ni Benito Octoman ang kanilang usapan ay hindi niya malaman ang kanyang gagawin, sapagkat siya ang tinutukoy ng Ama na Bartolome, at ang ikinahihiya niya ay wala siyang pinag-aralan. Sa madali't sabi nakapirma siya sa papeles ng halos hindi niya namamalayan. At noong makaalis ang barkada ng Ama sa Malacanyang ay nabuo sa kanyang sarili ang tumakas, hinabol niya ang mga kasama at nagpang-abot sila ng San Pablo. At ng makita siya ng Ama ay pinikitan siya ng isang mata, at sinabing "natalinungan mo ano? " At ang dala nilang pera na pinakasuweldo ay si Benito pa rin ang pinabili ng alak, abano, at karneng baboy.

(119) Pagdating ng Kinabuhayan ay muling naganap ang misteryo, at siya namang pagdating ng maraming tao galing Sampalok at Mauban. Sa takot nila sa Ama noong magmisteryo ay kusang loob na ibinigay ang kanilang mga dala-dalahan, kuwarta, mga libreto, mutya at mga medalya. Ipinaipon ng Ama kay Benito at noong maipon ay sobra pa sa ulo ng sumbrero. Ganap na alas 12:00 noon ng gabi habang nananalangin ang karamihan ay iniutos kay Benito at Limang Letra na kanilang bunuting lahat ang kanyang balbas. At ipinamahagi sa lahat ng mga tao na naroroon. Tigatigatlong balbas ang bawat isa. Ang bilin ay lagyan ng pagkit ang puno ng balbas saka balutin. "Ingatan at huwag ihiwalay sa katawan, sapagkat iyan ang buhay ko sa inyo. At kung inyong iwawala ay wala rin ako sa inyo".

(120) Taong 1940, panahon ng eleksiyon, umahon sa Kinabuhayan si G. Herrera at ang kanyang mga kasama, upang

humingi ng tulong sa Amang Illustre upang siya ay tangkilikin bilang alkalde ng bayan ng Dolores. Malugod naman silang tinanggap sa lugar ng Kinabuhayan at sinang-ayunan ng Amang Illustre ang kanilang kahilingan. Lumipas ang ilang buwan at dumating ang botohan. Umuwi ang mga tao sa Kinabuhayan upang ibigay ang karapatan. Alas 7:00 ng hapon nagsimula ang bilangan. At noong nangangalahati na ang nababasa ay natalo na sa bilangan si G. Herrera, kaya ang ginawa niya ay nagpunta sa Amang Illustre at sinabi na maaaring siya ay talo na, ngunit ang sabi ay "huwag kang mag-alaala at ako ang bahala at ikaw ay matulog na". Umalis ang kandidato at umaasa sa sinabi ng Ama. Noong makaalis ang Ama ay nahiga ng tihayang-tihaya at noong nakahiga na ay naririnig na maraming kausap ang Ama. Natapos ang bilangan at nanalo ang Herrera. Kaya ganoon na lamang ang tuwa ng pamilya ng Herrera at ang mga kasama niya, at ang kanilang ipinagtataka ay pasimula noong makagaling si G. Herrera sa Ama, ay panay ng Herrera ang lumalabas sa balota.

(121) Di nagtagal at inanyayahan ni G. Herrera ang Ama, at ang kanyang mga kasama na umuwi sa bayan, at sila'y pinaghandaan. Pumayag ang Ama at pinagbihis ang mga nagseser-bisyo ng baro't saya, naka-trespico, at noong naglalakad na ay iniladlad ang bandera. At sa kanilang paglalakad, ang bati sa kanila ay "me-e", na ang ibig sabihin, palibhasa'y malalago ang buhok at balbas ng mga kasama. Ngunit ang sagot ng Ama ay "mauuna lamang kami at kayo'y susunod na", ngunit patuloy pa rin ang kanilang paglakad. Noong matapat sila sa may malaking bato, na kung tawagin ay San Pedro ay biglang nagdilim na parang gabi at hindi sila magpangita. Kaya sila ay tumigil sa paglakad at sila'y nagsiupo na.

(122) Di nagtagal at umimik ang Ama at nakitang nagliwanag ang kinatatayuan nila. Ang Ama ay tumindig at itinaas ang kanang kamay. At noon ay nagliwanag na. Nagpatuloy na muli sa paglakad at noong dumating sa bayan, makatapos makapagpahinga ay inabutan na ng pagkain na nakalagay sa putol na saha ng saging ang bawat isa. At palibhasa'y gutom na, pagkaabot ng pagkain ay kumain na agad ang iba, at hindi na nakapag-ukol ng dalangin para sa pagkain, kaya nagalit ang Ama, nagmisteryo, itinapon ang pagkain at lumakad na muli paahon. Kaya sumunod na ang mga kasama. Sa kanilang paglalakad ay may nadaanan silang kasalan.

Noong makitang handa na ang mesa ay dumaan at tuloy na dumulog ang mga kasama. Isang matanda ang pumuna sa kanila, at ang sabi ay "hindi pa po magpapakain at hindi pa nadating ang nobyo at nobya". Ngunit hindi rin sila umalis, at nag-"Santong Espiritu" sila. Makatapos ng panalangin ay umalis na sila. Alas 10:00 na ng gabi ay naglalakad pa rin sila, ngunit wala silang nakakain buhat umaga. Noong dumating na muli sa malaking bato, na kung tawagin ay San Pedro, ay tumigil na muli sa malaking bato ang Ama, at sa kugunan ang mga tao at ang mga nagseser-bisyo na nakabaro at saya. At noong sila ay nangakahiga ay nakaramdam ng ulan ang mga dalaga, kaya ibinulong sa Ama ng isa sa kanila. Bumangon ang Ama, hinawi ang kugon at natagpuan ang isang malapad na bato na may huyo o hukay, at bumukal ang tubig, at sila'y nagsi-inom.

(123) Noong sila'y maka-inom ay nahiga na muli sila, ngunit may inutusan ang Ama na umahon sa Kinabuhayan para kumuha ng nilagang kape. Di nagtagal at dumating na ang inutusan na may dalang kape at tinapay. Makatapos na sila'y maka-inom ay sinabi ng Ama na "tayo ay aahon na". Kaya noon din ay sama-samang umahon sila. Makarating ng Kinabuhayan ay pinapaligo sila at nagpabaldiyo naman ang Ama. Makatapos naman ay sinabi ng Ama: "Tandaan ninyo, mga anak, at ang lahat ng ito ay magaganap; kayo ay may kakainin, ngunit halos hindi makakain". Makatapos noon sila ay nanalangin at natulog na.

(124) Kinabukasan nagdaos ng palatuntunan, nagkaroon ng kapulungan, pangangaral ng Ama, may paliguan, pag-aatag ng templo at pagtatrabaho sa kaingin. Sinabi ng Ama: "Mga anak, mananaog sa silangan ang araw ng tagumpay; pagsikat ng araw ay marami ang matutuwa at marami ang malulungkot at kahabag-habag ang kahihinatnan. Malilinggatong itong daigdig, mga anak, magsipagpuyat kayo sapagkat hindi ninyo nalalaman ang oras at araw. Darating ang Ama - na parang isang magnanakaw, at ang datnang gising ay may kakamting langit".

(125) Sinabi ng Ama na "kami ay aalis at pupunta sa Nagcarlan, at kami ay huhulihin ng alagad ng batas at kami ay dadalhin sa Santa Cruz upang doon ibilanggo. At pagkalipas ng dalawang linggo ay dadalhin kami sa Muntinglupa upang doon kami barilin. Datapwa't sa oras na kami ay babarilin ay lilipad kami paahon sa Tatlong Tangke. Kaya aabangan ninyo ang

tatlong hiyaw. At pag narinig ninyo ang ikatlo kong hiyaw ay nasa Durungawan na ako. Kayo Fortunato, Benito, pagsikapan ninyo na sa oras na marinig ninyo ang hiyaw ko ay sikapin na tipunin ang mga kapatid ninyo sa Tatlong Tangke, at doon ko kayo aaralan at tuturuan sa loob ng pitong araw. At pagkatapos ay isasabog ko kayo sa sanlibutang bayan."

(126) Kinabukasan ay umalis ang Amang Illustre at nagpunta sa Malinao, Nagcarlan. Makalipas ang ilang araw ay may dumating na mga pulis upang hulihin ang Amang Illustre sapagkat pinagbintangan na isang Fifth Column o Ganap, na ang ibig sabihin ay maka-Hapon. Ang mga kasama ng Ama na hinuli ng alagad ng batas ay si G. Teodulo Monsalud, Pedro Royo, Juan Villadolid, Pedro Siwa alyas Bayani, at iba pa. At sila ay ikinulong sa bilangguan ng Nagcarlan. Doon sila dinadalhan ng pagkain nina G. Gaudencio Royo at iba pang mga kapatiran.

(127) Makalipas ang apat na araw ay inilipat sila sa bilangguan ng Santa Cruz, Laguna. Tumagal sila dito ng dalawang linggo. Minsan ay dinalaw sila ng mga kapatiran, kasama ang kanilang pamilya. Ngunit hindi na sila lubos na pinapagtagal ng Ama at sila ay pinagbibindisyonan na at sinabing sila ay umuwi na, baka sila ay abutin pa ng gulo sa daan. Matapos na silang lahat ay mabindisyonan sila'y nagsialis na. Ngunit sa kanilang pagbalik ay kinukuha ng mga alagad ng batas ang kanilang sasakyan upang ipaghakot ng mga sundalo. Kaya ang ginawa ni Bb. Teresa ay tinalian ng panyolito ang ulo ng batang Illustre at sinabing may sakit at galing sa hospital. Naniwala naman ang mga sundalo at hindi na nga sila kinunan ng sasakyan. Makalipas lamang ang ilang araw ay binagsakan na ng bomba ang bilangguan ng Santa Cruz, kaya ang barkada ng Ama ay nakalabas na. At sa kanilang paglalakad, noong sumapit na sila sa sambat ng Mahayhay, ay pinasimulan na ng Ama ang pagpapalimos hanggang bayan ng Nagcarlan. Kinagabihan ay nagkaroon ng kapulungan sa bahay ni G. Teodolo Monsalud na ang paksa ay magtayo ng bagong Jerusalem, sapagkat sinabi ng Ama: "nabigo tayo, mga anak, sapagkat hindi pinayagan ng Ina na tayo ay magtagumpay. Kaya paaahunin ang mga taga-Malinao upang magbukas ng nasabing bagong paraiso at bagong halamanan". At sinabi ng Ama: "pakatandaan ninyo, mga anak, kung saan naglabo ay doon maglilinaw".

(128) Matapos ang pagpupulong ay nagturo ang Ama ng ibang salita odeldeyo. Kinabukasan, umahon sa Kinabuhayan ang mga taga-Malinao, Nagcarlan, Laguna. At sa kanilang paglalakad ay inabot sila ng sungit ng panahon at napakalakas ng ulan. At iyong sapit nila sa may sapa ng Ipit ay napakalaki ng baha. Gayon na lamang ang kanilang pagtataka, sapagkat noong tatawid na sila, ay biglang nabalumbon ang tubig sa sapa at huminto ang baha. Subalit noong sila ay makatawid na ay muling nagpatuloy ang malakas na pag-agos ng tubig. At sila'y nagpatuloy na sa paglakad. At iyong dating nila sa Kinabuhayan ay dinatnan nila ang Amang Illustre na nakaluhod at nakababad sa tubig sa may Bukal ng Kinabuhayan. At noong makarating na ang lahat ng mga tao ay tumindig na ang Amang Illustre. At palibhasa'y si Gng. Maxima ay may karamdaman ay ipinagsama ng Ama sa loob ng Eden upang gamutin. At noong sila ay nasa loob na ng cueba ay pinasungaw sa balon ng Ina sa Karagatan, at iyong sungaw niya ay kumukulo ang tubig at may boses siyang naririnig na nagbubuhat sa ilalim ng tubig. Sumalok ang Ama ng tubig at ipinainom sa kanya. Matapos na siya ay mapainom, sila ay lumabas na, at nakaramdam naman siya ng ginhawa.

(129) Kinabukasan sinabi ng Ama: "buksan ang paraiso at halamanan at ipagkaloob sa mga hinirang". Biglaang naging sapilitan ang batas na igiba ang gubat. At noon binuksan ang lahat ng kaingin sa buong Kinabuhayan. Tulong-tulong ang lahat ng bata at matanda. Ang pagkain nila bilang kanin ay niyadyad na papaya, at ang ulam ay nilagang bunga ng papaya. At ito ang palaging pagkain nila sa loob ng anim ng buwan.

(130) Noong panahong iyon ang lugar na ito ay may kabagsikan, kaya ang lahat ng mga naahon dito ay may dalang mga tukil na kanilang iniihian sapagkat hindi maari ang kung saan-saan. Isang pangyayari ang naganap noon samantalang ang gabi ay madilim at nag-aahon, ay nanaog si Rosa, isa sa nagseser-bisyo sa Ama, at pagdaka'y umupo at umihi. Ngunit kasabay noon ay pinagsaktan ng tiyan, kaya siya ay dali-daling pumanhik at sinabi sa Ama. Agad namang tumawag ang Ama, at sumagot ang boses ng ganito: "Ama, ako po naman ay nasakluban ng saya ni Rosa at ako po ay basang-basa, at pagtindig ko po ay nasungkol ko ang kanyang pag-aari". Sinabi ng Ama: "pasensiya ka na at hindi ka nila nakikita". "Opo, Ama", ang sagot ng boses, "ngunit

sabihin po lamang ninyo na huwag pakalat-kalat ang pag-ihi at pagdumi at kami ay nakakayapak."

(131) Kinabukasan ay sinabi ng Ama: "tayo ay magtutumba ng punong-bayan." Nagtungo sila sa gubat at nagtumba ng dalawang malaking punongkahoy, na iyon pala ang ibig sabihin ng punong bayan. Matapos na maitumba ay humiyaw ang Ama ng "mabuhay, igugupo natin ang matandang Jerusalem", at ipinagpatuloy ang pagka-kaingin. Kumaon si G. Villano ng mga taga-Yawe upang magkaingin. At kung gabi ay patuloy ng pag-aatag ng templo. Kinabukasan ay nagtrabaho ang barkada ng Ama sa kaingin, at nakakita sila ng isang kahoy sa Tres Maria na ga-puluhan ng itak, matuwid at may pitong dipa ang haba. Maputi ang balot na maninipis na may tatlong dahon sa dulo. Ipinakita ng Ama, at pinagputol-putol ng kalahating pulgada ang haba. Tigaapat na putol ang bawat isang tao. At sa bawat putol ay iba't-ibang hugis o korte ang lumitaw. Mayroong letrang A – E – sa pinagputulan. At ang bilin ng Ama sa mga pinagbigyan ay iingatan at darating ang araw na hahanapin ito sa mga pinagbigyan at malalaman din ang bisa nito.

(132) Makalipas ang isang araw ay lumuwas ng Maynila ang Ama, nagtuloy sila sa San Luis, Pampanga, at nagdaos ng parada, nagprusisyon hanggang Candaba. At nagkaroon doon ng kapulungan. Mga kaharap: Venancio Wagan, Teofilo Cortez, Juan Laganio, Manuel Payomo, Angel Lorenzo, Luis Taruk at Pedro Taruk. At ang naging paksa ng usapan ay pagiisahin ang mga samahan at magkaroon ng Legion. Ngunit ito ay hindi pinagtibay. Matapos ang kapulongan ay namigay ang Ama ng putol-putol na kahoy sa lahat na mga kaharap sa pulong. Subalit kinulang ang isang putol at bukod tangi si G. Angel Lorenzo ang hindi nabigyan sa magkakaharap. Nagalit ang Angel Lorenzo, at hindi namamalayan ng mga kasama ng Ama ay pinaluhod ang Amang Illustre sa harap ng maraming tao at sinabing siya'y higit na mataas ang pagkatao kaysa sa Amang Illustre. Ngunit hindi pa sila natatagalan ay nabalitaan nila na ang Angel Lorenzo ay patay na sapagkat ang sasakyan niya ay nabunggo ng tren at bukod tangi siya ay tumalbog.

(133) Kinabukasan umalis ang Amang Illustrisimo at ang kanyang mga kasama puntang San Leonardo at nagtuloy sa Cabanatuan at Muñoz. Makalipas ang ilang sandaling pamamahinga

ay nagpaalam ang Amang Illustrisimo sa kanayang mga kasama at lumipas ang mga oras, at sumapit ang gabi, samantalang ang mga dalaga at ang kanilang mga kasama ay namamahinga na ay may dumating na mga naghaharana. Tinawag ng maybahay si Ginoong Benito Octoman upang siyang papagpasiyahin kung papapanhikin ang mga naghaharana. Palibhasa'y kailangan din ang pakikisama ay pinahintulutan ni G. Octoman na papanhikin ang haranista.

(134) Ngunit noong mga sandaling iyon, lingid sa kaalaman ng lahat liban kay G. Octoman na siya lamang ang nakakita na dumating ang Amang Illustrisimo at sinabi na iladlad ang bandera at maglagay ng isang silya sa likuran ng Bandera. At sinabi pa rin na ang kakantahin ng mga dalaga ay ang kantahing pang-ehersisio at matapos na nasabi ito ay muling nawala ang Amang Illustrisimo. Pinasimulan na ng mga binata ang kanilang kantahan, at noong makatapos ang ilang kabinataan ay humiling naman sila sa mga kadalagahan. Noong marinig na nila ang boses ng mga kadalagahan ay nakiusap na kung maaring sila'y magpakilala, at binigyan naman sila ng kapahintulutan. At ang unang lumapit na magpakilala kay Bb. Engracia ay may sinabing ganito, habang magkadaop palad pa sila, na "salamat at kita pala'y magkamaganak at magkababayan pa sa Batangas". Ngunit ang ipinagtataka nila ay matapos na masabi iyon ay bigla na lamang nangunat ang binata at hindi na ito nakapangusap, at tuluyan ng nabaliktad at namatay.

(135) Silang lahat ay nagulumihanan at sa katakuta'y ang mga haranista ay nagpanakbuhan. Hindi nag atubili ang maybahay at noon din ay kumaon ng dalawang sanidad, sanidad ng Gapan, at sanidad ng San Leonardo, Nueva Ecija. Matapos na kanilang masuri ay sinabing talagang wala ng lunas upang mabuhay pa. Kinabukasan ay dumating ang Amang Illustrisimo at ang sabi: "Salamat, mga anak, sapagkat maalaala lamang ninyo ang pangalan ng Ama ay ligtas na kayo sa panganib." At sinabi na kaya may dalang sasakyan ang mga haranista ay upang gabutin ang mga dalaga. Matapos na masabi ang bagay na iyon ay pinagayak na ang mga kasama at sila ay umalis na puntang Maynila. Pagdating ng Maynila ay naglakad silang lahat na magkasama hanggang Kinabuhayan. Makalipas ang maikling pamahinga ay nagpaliwanag ang Amang Illustrisimo ukol sa magaganap na paguumpugan ng dalawang besiro. Pagkaroon ng kasaysayan, misterio, at nagkaroon ng kapulungan araw at gabi sa loob ng pitong araw.

(136) Nagpatuloy na muli ang pagkakaingin at ang iba ay naghahawan sa parteng kabila. Ang kanilang itinanim ay sakwa ng gabi. At nagpatuloy din ang pagbubutas ng cueba. Ipinahukay din noon ang pintong lihim, at habang hinuhukay ay tuloy din ang misteryo ng Ama, at sinabing ang pintong lihim ay puntang paraiso, at kahit saang bayan ay may daan sa ilalim. Kinabukasan ay sinabi ng Ama na siya ay pupunta ng Batangas. At kasama ang Limang Letra, at ang Pitong Birtudes ay iniwan sa Kinabuhayan sa pamamahala ng Villano. Subalit bago umalis ang Ama ay inihabilin ang mga nagseserbisyo sa mga taga-Malinao na paminsan-minsan ay dadalhin sila ng pagkain at iba pang pangangailangan. At noong panahong iyon at sila ay nauubusan ng pagkain ay nagtitiis sila sa nilagang sayote na walang asin, at sinalab o maruya na sakwa ng gabi. At minsan ay naisipan nila na mag-biyahe ng sayote upang maibili man lamang ng asin. Isang araw na nagbubukang liwayway na hindi pa sila kumakain ng almusal ay nagsunong ang tatlong dalaga ng dalawang bakol at kalahati na sakong sayote upang ipagbili sa mga tao sa bayan ng Dolores.

(137) Ngunit sa di inaasahang pagkakataon ay may nadaanan ilang mga tao na kumakain ng almusal sa tabi ng daan at sila'y pinilit bigyan ng pagkain, ngunit sa halip na kanilang kainin ay kanilang binalot ang pagkain at kanilang dinala at tumuloy na sila sa paglakad at baka mahuli sa bilihan. Datapwa't sa kasamaang palad, noong makarating na sila sa bayan at kanilang itinda ay wala man lamang bumili kahit iisang sayote. Kaya wala silang magawa kundi itapon na lamang sa bangbang ang sayote at sila'y lumakad na paahon sa Kinabuhayan. At sa kanilang paglalakad ay nakaramdam sila ng gutom at uhaw. Subalit natatakot silang kainin ang kanilang dalang pagkain dahil noong panahong iyon ay nagkakasakit kung walang pahintulot na kumain. At noong panahong iyon ay hindi maari na kung sino lamang ang mayroong pagkain ay siya lamang ang kakain.

(138) At habang ang Amang Illustre ay nasa Batangas ay nagkaroon ng pagsisinakulo sa lugar ng Kinabuhayan upang kunan ng larawan upang mailathala sa Tribune o pahayagan. Isang gabi habang ang Ama ay nasa Batangas at ang Villano ay nasa Kinabuhayan ay nag-usap sila sa pamamagitan ng Espiritu, at sinabi ng Amang Illustre na maghanda ang mga nagseserbisyo ng sandata at may giyera o magkakagulo na. At sinabi rin na maghanda ng baro at saya.

(139) Noong panahong iyon ang tinatawag na sandata ay ang mga panalangin. Kaya doon nabuo ang Limang Letra sa Batangas. Ang kantahing "Oh Amang Bathalang Gumawa ng Lahat". At ang inihanda ng Pitong Birtudes ay ang kantahing "Halina nga't Magsiawit". Di nagtagal at umalis na ang Ama sa Batangas at nagtuloy sa Malinao, Nagcarlan, Laguna. At sa kanilang pag-ahon sa Kinabuhayan ay umuna sa paglakad ang Inang Sana. At sumama na ang Limang Letra. Makalipas ang ilang oras ay sumunod na ang Amang Illustre. Ngunit sa di inaasahang pagkakataon ay nauna pang dumating ang Ama sa lugar ng Kinabuhayan, at sinalubong ng mga tao ang Pitong Birtudes na nakaladlad ang bandera at umaawit sila ng mga panalangin. Nagtuloy sila sa bukal ng Kinabuhayan at nagsipaligo. Ngunit hindi na nagsisipagbihis at pinatutuyo na ang damit sa katawan. Kinabukasan ay sinabi ng Ama: "Ako'y babalik sa Batangas, ngunit ipagpapatuloy ninyo ang paghuhukay ng cueba pintong lihim. At kapag nabuksan ay pumasok kayo at makikita ninyo ang lamesang marmol at tubig, ngunit huwag kayong iinom o maghihinaw, at baka kayo ay mawili na".

(140) Dumating sila ng Tanag, nagpapiesta ang mga kapatiran ng Tanag. Kaarawan ng piesta ng ikasal ang mag-asawang Ido at Ading. Matapos ang kasalan ay nagpakuha ng tubig ang Ama at ipinadala sa ibaba ng cueba sa may pader at pinaliguan ang lahat ng kasapi na dumalo sa piesta. Kinabukasan ay umalis ang Ama puntang Kinabuhayan. Noong makarating nalaman na hindi nabuksan ang pintong lihim. Kaya noon din ay inilabas ng Ama ang librong mayroong mapa na naglalaman ng mga plano ng mga bagay na mangyayari sa darating na panahon. At ipinatigil na ang paghuhukay ng nasabing pintong lihim.

(141) Kinagabihan magdamag ang programa at pangangaral ng Ama. Sinabi na "darating ang araw, mga anak, na ang parang ay magiging malaking bayan, at ang kapitolyo ay dito itatayo sa lugar ng Kinabuhayan. At tandaan ninyo, mga anak, pag nagkaroon dito ng karsada na lagusan hanggang Nagcarlan ay tandang malapit na ang panahon. Magsipag kayo, mga anak, magtanim kayo ng magtanim, at hindi lamang kayo ang kakain. Ang mga kulog at kidlat ay lalagpak sa lupa. Ang mga bundok ay guguho at ang mga bato sa bundok ay gugulong sa kabayanan. At ang mga bato sa kabayanan ay gugulong sa kabundukan." Kinabukasan, pagbukang

liwayway ay binigyan si G. Benito Octoman ng listahan upang pamilihin sa San Pablo. At ang mga pamimilhin ay isang kahong abano, isang praskong alak, sampung tinapay Amerikano, tatlong sabon at pulbong kailangan ng mga dalaga, at dalawang banig na sawali na pandingding sa Central. At noong siya ay mananaog na ay sinabayan naman ng Rosa ng pagsisigang ng tubig na huhulugan ng kape na naka-ukol sa labing pito katao. Pagdating niya sa San Pablo ay ibinigay agad niya ang listahan sa may-ari ng tindahan at sinabing igayak agad. Noong mai-gayak, siya'y umalis na. Nagbubukang liwayway din dumating siya sa Kinabuhayan at noon din lamang hinahango ang sinigang na kape, at habang sila'y humihigop ng kape ay sinabi ng Ama: "kaunti pang tiis, mga anak, at iyan ang palatandaan na mayroon akong ibibigay sa inyo na hindi mababayaran ng salapi. Ang mga sinabi ko ay pawang magaganap". Pagkatapos ng almusal ay nag-paliguan sa Kolehiyo, at habang sila'y kumakain ng tanghalian ay sinabi ng Ama kay G. Octoman na siya ay huwag nang sasama sa Batangas. At siya ay kakaon lamang ng binhi ng palay na ihahasik sa mga kaingin. At sa kanya inihabilin ang paglalapat ng dingding na sawali sa Central. Noon ding hapong iyon umalis ang Ama na kasama ang Limang Letra.

(142) Kasalukuyan noong ginagawa ang tangke sa Tres Maria. At noong gabing iyon, makaalis ang Ama ay nangharana ang mga obrero ng tangke. Hinarapan naman sila ng mga dalaga na halos magdamag. At noong gumising na ang batang Illustre ay nilapitan si G. Octoman sa pagtatrabaho at sinabi sa kanya na siya'y naiinip. Kaya't pinatigil siya sa kanyang ginagawa at nagpasama sa pamamasyal sa ilog at sumagot siyang "opo, Kuya". At habang sila'y naglalakad ay pinag-uusapan nila ang tungkol sa kasaysayan ng Kristo na nasa Pasyon. Tumigil sila sa batong Kinabuhayan at sila ay naupo doon, ngunit tuloy din ang kuwentuhan. Nakaraan ang ilang sandali ay humiga ng tihaya at unat na unat at sa wari ko'y nakatulog na. Hindi nagtagal at tumawag na, ang sabi ay ito: "Ama! Si Ate Rosa ay nakipaghamagan sa mga binata. Nakita ko at hindi ko gusto ang ginagawa. Ama, bumalik na kayo". Narinig ni G. Benito Octoman na sumagot ang Ama: "Oo, anak, bukas ng tanghali nariyan na kami, pasalubungin mo sa amin sa Dolores ang mga kabinataan para magdala ng palay paahon". Pagkatapos noon nawala na ang boses at bumangon na ang batang Illustre at inakit

na si Benito Octoman na bumalik na sa Central. At noon lamang nasaksihan ni G. Benito Octoman na silang mag-ama ay nakakapagtawagan.

(143) Kinabukasan nga'y dumating na ang Ama. At iyon na ang misteryo eskramotse at lahat ng mga dalaga bago tanungin ay napagpapalo na hanggang sila ay magsipagsabi ng kanilang tsismisan at daldalan. Noong panahon ding iyon ipinasok ang batong dalanginan sa templo. At si G. Alfonso Delantar ay isa sa nakausong sa bato. Ang batong iyon ay doon kinuha sa may balete sa itaas ng Kinabuhayan. Isang araw, si G. Delantar ay nasa tabi ng Ama ay may narinig siyang tumawag na ang sabi ay sila'y ipasalubong. At ang sagot ng Ama ay: "Oo, ilang baga kayo at anong oras ang salubong? " Ang sagot ay "dalawa po kami, at sa alas 8:00 ng gabi." Makalipas noon ay nagtanong sa Ama: "sino po iyon, Ama? " Ang sagot ng Ama ay "iyon ang anak kong si Hitler na nasa Alemanya". At noon ngang alas 8:00 ng gabi ay ipinasalubong sa kanila. At doon nila sinalubong sa tarangkahan sa may Balucanag. Hindi nagtagal at dumating na nga at sa templo nagtuloy. At ng pumasok sa templo ay nakita nila na maraming nagkikidlawan na parang medalya. At noon sila'y makapasok ay nagpulong sa templo. At noong sila'y lumabas ay nakahain na ang pagkain ng matatandang babae sa lamesang bato sa harapan ng templo. At sila'y nagsidulog kasama ang Ama. At noong sila'y kumakain na ay napansin nila na hindi kumakain ang isa sa kanilang bisita. At nagpakilala na siya raw ay si Mabini. At nagsabi ng ganito: "Mga kapatid, gusto ba ninyo na makilala itong kasama ko? " Sagot ng mga tao: "Opo". Sinabi ni Mabini sa kasama na "magpakilala ka naman", subalit sumagot ng ganito: "Saka na, at hindi pa panahon". Matapos kumain ay sinalunson na ang mga pinggang walang laman, ngunit naroon din sa mesa. Ang ginawa naman ng Villano ay dinampot ang kamay ng Ama, at ipinatong sa mga pinggan na may laman at wala. At nagtanong ang Ama: "Mga anak, alin ang gusto ninyong may laman at wala? " Ang sagot ng mga tao "iyon pong may laman". Ngunit noong walang nadampot ay nagalit ang Ama at inihampas ang mga pinggang may laman at wala. Ngunit sa tingin nila ay hindi man lang nagugulumihanan ang dalawang dumating sa ginawa ng Ama. At nagsabi ng ganito: "Mga kapatid, huwag kayong matakot, talagang ganyan". At matapos iyon ay pumasok na muli sa templo at

muling nagpulong doon. Ng makatapos ng pulong ay nagpahatid na uli sa tarangkahan at umalis na.

(144) Kinabukasan ay nilinis ang cueba sa ilalim ng simbahan. At noong pumasok doon ay alas 4:00 ng hapon, at noong lumabas ay alas 7:00 sa umaga. Makatapos malinis ay humingi ng gose, tapayan, at banga at ipinasok sa cueba, inihanay at ibinaon na nakabaltaw ang bunganga at pinalagyan ng lupang pula na di umano ay gagawin daw kuwarta. At ng mapuno na ng lupang pula ay pinatakpan lahat. Buhat noon ay hindi na napasok ng mga tao, sapagkat pumasok pa lamang ay hinihirap na ng paghinga. Hindi makatagal ng lalabis sa limang minuto at sumasakit na ang ulo. At humihingal na parang mamamatay. Ang mga lente o flashlight ay nawawalan ng ilaw at ang mga kandila ay hindi mabuhay.

(145) At magbuhat noon sila'y naghapay ng naghapay ng mga punong kahoy ngunit sa hindi inaasahang pagkakataon ay nadaganan ng kahoy si G. Alfonso Delantar, at ito ay nangyari sa lupa ni G. Juan Villegas. At ito ay naka-abot sa kaalaman ng Ama. Ngunit ang Ama ay sumigaw ng walang maaano at hindi mamamatay. Ngunit ng maalis ang kahoy na nakadagan sa katawan ni G. A. Delantar ay putok-putok ang kanyang katawan dahil sa haplit ng mga dahon ng kahoy na kanyang hinapay. Pagkatapos ay nagkaroon naman ng pukyutan sa kahoy na kanyang hinahapay. Lumapit ang Ama at ang sabi'y masarap ang pukyutan niya. Dinapuan ng pukyutan ang buong katawan ng Ama. At dahil sa mga tao ay takot, sila'y nagtakbuhan. Ngunit ang ginawa ng Ama sa halip na lumayo ay pinaghuhuli ang mga pukyutan at isinusubo. Anupa't pantal-pantal ang kanyang katawan. Datapwa't noong siya'y makapaligo ay alis lahat ang pantal sa buong katawan niya.

(146) Kinagabihan nagkaroon ng pulong sa templo at ang sabi ay ang dumapong pukyutan sa Ama ibig sabihing inuutusan ang Ama na magpakilala na sa sangkatauhan at panahon na. Pagkaraan ng ilang araw ay may dumating na mga pulis ng bayan na may dalang papel de aresto at huhulihin ang Ama dahil sa sumbong sa bayan na ang Amang Illustre ay may tatlumpong mga dalaga na asawa niya. Habang sila'y nag-uusap sa harapan ng bahay sa tapat ng templo ay ipinaki-usap ng Ama sa mga pulis na barilin ang tandang na manok upang pulutanin. Hali-halili ang mga pulis ng pagbaril sa manok ngunit hindi man lang sayaran ng bala ang balahibo ng manok at ito'y palukso-lukso lamang. "Yayabang

lamang ninyo", ang sabi ng Ama. "Manok lamang ay hindi pa ninyo tamaan, kasi pa kung ang mga dalaga ang ipabaril ko sa inyo". Kaya sa hiya ng mga pulis ay umalis na ng walang paalam.

(147) Kinabukasan, ang Ama, ang Limang Letra at si G. Benito Octoman ay umuwi sa bayan upang bistahin. Si G. Benito Octoman ang pinaharap ng Ama upang bistahan. Pagkatapos niyang makapanumpa ay pinasimulan naman ng Ama ang pagkakalikot ng nganga, at siya naman ay pinasimulan ng tanungin.

Tanong- "Ang inyo bang samahan ay samahan ng balbasin? " Tatlong beses itong sinabi bago siya sumagot.

Sagot- "Opo, Señor Huwes". "Makapagbibigay ka ba ng patotoo? " Bigla niyang naiisip ito: "Señor Huwes, maghubad kayo at kayo ay may balbas din sa mababa". Pumukpok ng malyeta at sumagot ng "bueno". Binago ang tanong.

Tanong- "Ang samahan ba ninyo ay samahan ng buntisan? " Dalawang ulit bago siya sumagot. "Opo, Señor Huwes". "Makapagbibigay ka ba ng patotoo? " "Sr. Huwes, kayo ba ay ipinagbuntis ng inyong Ina? " Pumukpok na naman ng malyeta at ang sabi "este bueno". "Samakatuwid, Sr. Huwes, kasama namin kayo". Binago na naman ang tanong.

Tanong- "Ang samahan ba ninyo ay samahan ng huwag kang kikibo at Dios ang hihipo? " Tatlong beses naulit bago siya sumagot. "Opo, Sr. Huwes". "Maipaliliwanag mo ang iyong patotoo? " "Opo, at salamat po Sr. sa inyong sinabi at Dios ang hihipo sa amin. Payag naman po ba kayo na demonyo ang hihipo sa inyo? " Tumuktok uli at sinabi, "imposible, hindi mangyayari". Binago na naman ang tanong. "Totoo ba na ang inyong maestro Illustre ay may tatlumpung dalaga na asawa? Ibigay mo sa akin ang patotoo". "Opo, kung paano sa kalangitan gayon din sa kalupaan. Si Kristo nga ay mayroon maraming mga angeles na nag-aawitan sa kanyang sinapupunan ng kanyang luklukan. Gayon din kay Illustre ay marami din ang mga Letra at Birtudes na nag-aawitan. Nagbibigay ng paliwanag at patotoo sa mga taong nadidiliman ng unawa". Ang huwes ay natigilan at tuloy humingi ng

platon sapagkat oras na ng pananghalian. At noong sila ay bumalik sa Husgado ay dakong hapon na. At sinabi ng huwes, "sana ay marami pa akong itatanong sa inyong mga bata ngunit sapat na iyon". At kumamay ang huwes sa Ama. At sinabing "salamat po, Ama" at tumawag na din ang huwes ng "Ama".

(148) Hindi nagtagal at sila'y namaalam na sa huwes at sa Mauban sila nagpunta, sa bahay ni Ginang Berie. Kinuha ng Ama kay Nanang Berie ang kapa ng pari na inihabilin sa kanya noong una pa. At ibinigay din sa Ama ang kopya ng dalawang kantahin: "Noong manaog na ang Dios sa atin", at ang "Oh Amang Bathala gumawa ng lahat". At sila ay tumuloy na sa Kinabuhayan. Masaya sila noong dumating at una-unahan ng pagbibida sa kanilang nakita at narinig. Ipinasaulo ng Ama sa mga nagseserbisyo ang dala nilang kantahin. Kinabukasan umalis sila puntang Olibete kay Nanang Adarna. Kinuha ng Ama ang inihabilin sa kanya na titulo ng buong Pilipinas at titulo ng buong mundo. Sa pasimula ay ayaw ibigay ng Nanang Adarna sa Ama, sapagkat hindi daw ang Ama ang nagpaingat noon sa kanya. Kaya sinabi ng Ama na "ako ang nagbigay sa iyo noong ako'y bata pa, kulot ang buhok ko noon na mamula-mula ang balat ko. Matanghiad ang ilong ko, at doon ko ibinigay sa iyo sa bayan ng Tagudin, Ilocos Norte". Pagkarinig ni Nanang Adarna sa isinaysay ng Ama na mga palatandaan ay agad lumuhod at humingi ng bendisyon.
At dalawang kamay ng Nanang Adarna ang nag-abot ng titulo sa Ama. At may kalakip pa ng kopya ng kantahing "Huling Paalam". Laking pasasalamat ng Nanang Adarna ng kanyang makilala ang Ama. At noong aalis ang Ama ay nagbilin sa Nanang Adarna ng ganito: "Anak, pag ikaw ay inabot ng tawag ko ay umahon ka sa Kinabuhayan na huwag ang hindi". Sagot ng Adarna: "Opo, Ama". At tuluyan ng umalis sila at iniwan nila ang malaking handaan at kasayahan sa Olibete.

(149) Umalis dito at nagpunta ng Plateros upang dalawin ang limang bata na kaniyang inihabilin sa mag-asawang matanda. Ngunit noong sila ay dumating sa Plateros ay patay na ang mag-asawang matanda. Inutusan ng Amang Illustre ang matandang Payomo na kaunin o tawagin ang limang mga dalaga. Noong sila ay magkakaharap na ay nagtanong ang Ama: "Ako ba ay inyong nakikilala? " Ang sagot noong lima ay "para pong

nagunita namin na nakasama namin kayo noong nakaraang panahon". Nagsalmos ang Amang Illustre noong hindi siya nakilala. At pagkatapos ay inilabas ang unang Letra ng kanyang pangalan A. Noong mailagay sa lamesa ay sinabi ng Ama sa limang mga dalaga na "kung sino sa inyo ang may hawak ng kasunod na letra ay inyong ihanay na ang sunod-sunod". Pagkatapos na kanilang maihanay ay sinabi ng Ama na "inyong basahin ang mga letra". At noong kanilang mabasa ay saka lamang nila nakilala na iyon ang Amang Illustre at sabay-sabay na yumakap sila.
Sa katuwaan ay nangahimatay sila. Sapagkat pasimula ng sila ay iwanan ng Ama ay noon lamang sila binalikan na ang edad ng pinakamatanda ay isang daan at labing pito. Namalagi sila ng dalawang gabi sa Plateros. At noon ay sinabi ng Ama, "kayo ay muli kong iiwan at sa pagbabalik ko ay saka ko kayo isasama".

(150) Lumipas na muli ang ilang panahon bago bumalik ang Ama. At iyong balik niya sa Plateros ay may isang namatay at di nagtagal ay nagsunod-sunod na ang apat na dalaga. Umalis ng Plateros, bumalik ng Kinabuhayan, at noong dumating sa Kinabuhayan ay laking tuwa ng Ama at ang sabi ay, "husto na, magaganap na at hindi maliliban ang panahon para sa atin mga anak."

(151) Lumusong ang Amang Illustre at kinagabihan ay kinausap ang mga tao, at sinabi: "Mga anak, nais kong bago ako umalis ay papag-asawahin ko ang bugtong kong anak sapagkat kung hindi papag-asawahin ay pag-aagawan pagdating ng panahon." Ibinaling ng Ama kay G. Julio at Henya Coronado ang usapan at sinabing ang nais niyang maging kabiyak ng batang Illustre ay ang kanilang anak na si Bb. Maria Coronado.

(152) Sa simula ay ayaw pumayag ang mag-asawang Julio at Henya Coronado. At sinabing "sapat ng iyan ay nagseserbisyo na sa inyo". Ibinaling ng Ama kay Bb. Maria Coronado ang tanong at sinabing kung papayag na maging kabiyak ng batang Illustre. Hindi rin siya sumang-ayon sa sinabi ng Ama. Ngunit sinabi ng Ama na "pumayag ka na anak, sapagkat pagdating ng panahon ay siya ang magiging Amang bayan at ikaw ay Inang bayan".
Sa madali't sabi ay nagkasundo na rin ang matatanda na sila ay ipakasal. Sinabi pa ng Ama na "katatandaan ninyo, mga anak, dito maglalabo at dito rin maglilinaw". Ipinakita ang mga palatandaan na mapapagkilanlan sa kanyang muling pagbabalik.

Itinuro din ang mga salitang pagbati sa kanya sa pamamagitan ng Espiritu.

(153) Kinabukasan umahon ng Kinabuhayan at makalipas ang isang linggo ay ikinasal ang dalawang batang Illustre at Bb. Maria Coronado, na ang paniwala at pag-asa ng dalawang ikinasal ay biro at kasal-kasalan lamang ang ginawa sa kanila, palibhasa'y mga bata pa, at ang edad ng babae ay labing-anim na taong gulang at ang lalaki ay labing lima. Ginanap ang kasalan sa loob ng templo. At ang pamamaraan ng pagkakasal, binalot ng Ama silang tatlo ng bandera. At pagkatapos ay binalot naman ng Ama ang dalawa at pagkatapos ay pinangaralan ng Ama ang dalawa na sabi ng Ama ay "Pagbubutihin ninyo, mga anak, ang inyong pagsasama, matuto kayong makibagay, sapagkat libong tao ang susunod sa inyo pagdating ng panahon". Matapos mapangaralan ang bagong kasal ay lumabas ang Ama sa templo, tinadtad ng maliliit na gayat ang handang litson at isa-isang sinubuan ang mga tao ng tig-iisang gayat at ang hinog na papaya ay inihain sa lamesa.

(154) Matapos na masubuan at makakaing lahat ang mga tao, ay nagbigay ng mga babala ang Ama. At sinabing "magsipag-abang kayo sa mga kumita't palatandaan. Sapagkat hindi lamang sa pagkain ng tinapay at kanin ang ikinabubuhay ng mga tao kundi gayon din kung tatanggapin mo ang mabuting aral." Sapagkat ang Ama ay magbibitiw ng kimkim na poot sa sanlibutan: "Pasimula sa muling pagpili hanggang sa paghirang at mula sa ikapitong siglo hanggang sa buhay na walang hanggan." At noong sila ay makalabas na sa templo ay tinawag ng Ama si G. Benito Octoman, Jesus Delarmente at Pedro Delantar at ang sabi ay "kung kayo ay magigiliw na sa inyong sariling bayan ay maaari na kayong umuwi ngunit may kasunduan. Isang araw na pupunta doon at isang araw na titigil doon at isang araw na uuwi sa Kinabuhayan. At kung sino ang lalampas sa kasunduan ay kabaong ang ihahanda ko sa inyo." Sapagkat noon ay ipinagmamadali ang pagpapagawa ng Central. Tatlo ang ipinagawang cuarto sa Central. At ang dating Central ay napatoka sa mag-asawang Iliong at Juliana, at ang bagong Central ay para sa mag-asawang batang Illustre. At ang pagitan ng dalawang kuarto ay sa mag-asawang Benito at Ana. Matapos maipagawa ng

Ama ay sinabing "ako ay aalis at maglilibot sa mga balangay upang ipakilala ang bagong kasal" at kalakip ang pamamaalam.

(155) Kinabukasan umalis ng Kinabuhayan naglakad hanggang Caylaway, at noong dumating dito at saka pa lamang sila sumakay ng sasakyan. At doon nagtuloy sa bahay ni G. Seferino Laguardia. Noong makarating doon ay inipon ang lahat ng mga kapatiran buhat sa Tanag, Luntal, Tuy at Altura. At noong naipon ay naglagay ng tanod sa silong at hagdanan. Isinara ang pintuan at bintana at saka nagpulong, at nagpaliwanag ang Ama ukol sa darating na panahon.

(156) At sa pasimula'y sinabi ng Ama: "Minamahal kong mga anak, sana ay ang aking sasabihin ay inyong pakinggan at unawain, na sa pag-alis kong ito ay tatandaan ninyo ang bilin ko; na kung ang katawan ko'y tatadtarin ay mapalad ang makakain ng bawat piraso ng aking katawan. Mapalad din ang makakain ng aking atay. Mapalad din ang makakain ng aking kamay at paa. At pagkatapos ng makain ninyo ang lahat ng parte ng aking katawan ay iluwa ninyo ang bawat pirasong inyong kinain at ako ay buo rin." Pagkatapos ng kapulungan ay nagparada sila sa Lian sa kahilingin ng mga hapones at tuloy ipinagsama sila sa bayan ng Nasugbu at doo'y pinapurihan nila ang mga hukbong Hapones. At kinabukasan, lumipat sila sa Balibago. Inipon ang lahat ng mga kapatiran sa palibot-libot at nagkaroon ng kasayahan. At pagkatapos ay nagkaroon ng kapulungan pangkalahatan. At sinabi ng Ama sa mga anak: "ako ay aalis na walang kasama, ngunit pakatandaan ninyo ang bilin ko sa inyo, sapagkat marami ang lilitaw at magpapanggap at sasabihing sila ay ako. At makakadama kayo ng malakas na paglindol, mayayanig ang buong mundo. Kinakailangan, mga anak, lahat na mga babasaging kasangkapan ay inyong ipanaog sa lupa at huwag kayong maghihiwa-hiwalay, sapagkat ako ay muling babalik." Kinabukasan gumayak na ang Ama. Nagdaan sa Palingkaro at nagdaos din ng parada, palatuntunan, at pinasayaw si Ginang Illustre ng bodabil at nagkaroon din ng kapulungan. Nag halimbawa ang Ama ng "isang lubid na lamang ang hindi nalalagot at panahon na. Talasan ninyo ang inyong pakiramdam, at kung saan nanggagaling ang apoy ay doon kayo paparoon. At hindi na muling babalik ang apoy sa nadaanan na ng apoy." Pagkatapos ng pulong sila'y namaalam na. Umalis at nagpunta sa Yawe, Padre

Burgos, Quezon, sa bahay ni G. Pablo Vasquez. Pinagusapan doon ang pagdadaos ng pista ng Samahan ng Yawe. At mayroon pang inihalimbawa ang Ama kay Mang Pablo. Mayroon daw siyang tatlong anak na lalaki na pinagbibigyan ng tigi-tigisang pera, at "darating ang araw ay aking kukunin.

(157) "Ang isang anak ay pinag-negosyo ang isang pera na bigay sa kaniya. Ang isang anak ay ibinaon sa lupa ang isang perang ibinigay sa kaniya. At isang anak ay dala-dala ang isang pera kahit saan siya pumunta." Sumagot ang Pablo: "Ama, magaling po ang ipinagnegosyo." Ang Ama ay nagtawa at pinikitan siya ng isang mata at ang sabi ay "magpakatalino ka sana, anak, makuha kayo sa isang pitik. Ilisto mo, ihanda mo ang Walay, anak. Ipaghanda ko kayo ng inyong kalalagyan, at kayo ay tatawagin ko sa Kinabuhayan. Ang nais ko ay isa man sa inyo ay walang mawawaglit, makadalay huwag makaiwan sa inyong paglakad. At kayo ay aking sasalubungin kasama ninyo ang Ama, sapagkat sa Kinabuhayan iipunin ang kay Illustreng kawal." Nagtungo rin sila kay Mang Luis Odnemer, poder ng Ligwa, at sinabi ng Ama na siya ang mamahala sa mga taga-Ligwa na sumusunod sa Amang Illustre. Pagdating doon ay nagparada ang Limang Letra at nagkaroon ng kaunting palatuntunan. At nagsabi ang Ama ng ganito: "Sa oras ng aking pagtawag sa inyo, mga anak, kahit matinik ay hawiin ninyo, sapagkat Ama ang kasama ninyo. Alalahanin ninyo na sa inyo ang Yawe. Yawe: iyan ay susi pagbubukas ng pintuan ng halamanan. Bilin ko sa inyong lahat na may puhunan kay Illustrisimo ay huwag lilisanin makadala na ay huwag makaayaw." Ipinatawag din si Mang Pablo Logatok na poder ng Pulo, P. Burgos, Quezon. At pinahanda sa pag-ahon sa Kinabuhayan. Sinabi ng Ama: "Magmula ngayon, anak, maghanda ka na at kung ikaw ay datnan ko ng tawag ay huwag kang mag-aatubili. Sikapin. Pilitin mong ipagsama tungkol may pag-ibig kay Illustrisimo upang inyong salubungin at saksihan kay Illustreng kaarawan. Magdala kayo ng batong Pulo, at bulang dagat." Sumagot ang matandang Pablo: "Opo, Ama, kaya lamang hindi ko po matiyak kung kami makabibiglang sumunod, sapagkat malata po ang daan." Sumagot ang Ama: "Ikaw ang si malatang daan. Kung nasa iyo ang Ama, tiyak titigas ang daan. Inilalaan ko anak, sa inyong pagdating ang tungkol ni Santong Moises sa iyo ibibigay." Pinagtalakayan ang kantahing "Sa Dakilang Araw."

Pagkatapos biglang nabalisa ang Ama, sinabing marami pa siyang babaybayin, baka magahol sa panahon. At tuluyan ng namaalam sa lahat. Umahon sa Kinabuhayan. Pagdating, magdamag ang programa at pangangaral ng Ama. At sinabing "dapat ninyong malaman na ang nakaraan ay bisiro pa lamang ngunit ang dadaan ay torong nagsusuwagan. Ngunit ang sabi ko ay huwag ninyong kalilimutang ang pangalan ng magulang. Tatandaan ninyo mga anak ang panahong ipinagkaloob para sa inyong pagkakabuhay sa lugaring ito. Huwag kayong magtatanim ng niyog, halaman lamang at mga punong kahoy na nabunga lamang ang dapat itanim sa paraiso. Katulad ng kamote ay lumaman ng lima, dalawa lamang ang ipagkakaloob ng Ama para sa inyo, at ang tatlo ay hihigitin ng magulang pailalim ng lupa. Upang maging handang pagkain ninyo sa ilalim pagdating ng panahon." Nagkaroon ng kapulungan sa templo, tinawag ng Ama si G. Octoman, Fortunato, Jesus, at Pedro. "Tandaan ninyo, mga anak, kayo ang bilang kumakatawan sa Dose Paris at apostoles, at kayo ang dapat mamahala sa lugar na ito ng Kinabuhayan. Ang mga tao ay huwag ninyong pababayaan, sapagkat mga kapatid ninyo sila. Ngayong kapiling pa ninyo ako ay kahit kayo makaliban sa pagtawag sa magulang. Subalit sa pag-alis kong ito ay huwag kayong magpapabaya, lalo ninyong papag-ibayuhin ang inyong pananampalataya sa Ama. At kung ngayon kayo ay aking pinapaghanda ay lalong higit kayong maghanda. Sapagkat alalahanin ninyong ang nakaraan ay bisiro ngunit ang dadaan pa ay toro. Talasan ninyo ang inyong pakiramdam at mga pakinig. Sapagkat ang daigdig na ito ay mahahati sa dalawang bahagi: isang komunista at isang americano. Nawa sana, mga anak, ay makasama kayo sa paghatol ng magulang."

(158) Kinabukasan ay ipinasok ng Ama na maging pulis ng bayan ng Dolores ang dalawa ni G. Octoman at Jesus Detaunan, at tuloy kinuha na ng Ama ang sahod noong dalawa sa loob ng dalawang buan kahit hindi pa sila nakapag-seserbisyo. At iyon ang ikinagalit ng Jesus sa Ama. Ngunit noong magalit na rin ang Ama at halos hindi nakayang awatin ang galit noong dalawa, kaya inako na ng ama ng Jesus ang kasalanan ng kaniyang anak. Sinabi ng Ama, "sayang ka, anak, huwag kang magsisisi sa pagka ako mo sa iyong anak. Benito, magtiis ka, anak, mabuti pa na ikaw ay mapag-isa sa akin, dito kita iniwan dito rin kita dadatnan", at kasunod noon ay iniabot sa kaniya ang isang bigkis na pitong

putol na bagin na may tig-pipitong tinik na matutulis at sinabing "paka-iingatan mo ito, anak." Isang linggo noon na laging nagsasaya ang buong Kinabuhayan. Siya namang pagputok ng unang digmaan, buan noon ng Disyembre. Kasalukuyang naggagawa si G. Benito Octoman ng gilingan ng mais at iluhan ng tubo. Noon kauna-unahang nakita ang naghahabulang mga eroplano sa itaas, kaya sinabi ng Ama na "dali-daling isimpan ang palay at mais sapagkat magkakadami tayo dito." Binilinan at tinuruan ng Ama ng pamamaraan ng pagsalubong at pagtanggap sa lahat ng kapatiran ng tatawagin ng Ama na magsisiahon dito sa Kinabuhayan. Ang pinagkatiwalaan ay si G. Benito Octoman, Fortunato Detaunan, Pedro Delantar at Jesus Delarmente. Tinuruan sila ng iba't ibang salita, sapagkat itong Kinabuhayan ay mababakuran ng kapangyarihan ng Dios Ama, at tanging makapapasok lamang ay dili ang kay Illustreng kawal.

(159) Araw ng Biernes ng tawagin ng Ama si G. Octoman at Mang Ato sa templo, at sila ay binilinan ng ganito: "Tutuparin ko na ang itinakdang panahon para sa akin ng magulang. Lilisanin ko na muna kayo, at sana ay huwag ninyong kalilimutan ang ganda ng ating pagsasamasama. At huwag naman kayong magbabago, mga anak." Malumanay na nagtanong si G. Octoman ng ganito: "Ama, saan ka namin hahanapin at saan ka namin susundan? Ama, kung inyong ipahihintulot ay mag-iwan kayo sa amin ng kahit isang poder dito sa lugar ng Kinabuhayan na magiging tanungan namin." Ang sagot ay "tandaan ninyo, mga anak, ang lugar na may poder ay boses lamang ang dumarating. Subalit wala ako roon. Katulad, mga anak, ng aso: asahan ninyo, kapag batok ng batok ang isang aso, malayo sa karne. Kapag ang aso ay tahimik sa pagbatok, asahan ninyo at nakaiting sa karne. Fortunato, Benito, sa inyong dalawa ko isinusulit ang mga kapatid ninyo sa lugar ng Kinabuhayan. Gayon din ang tangi kong anak na si Jose huag ninyong pababayaan. At kung dumating na ang panahon ng pagsasalin sa kaniya ng karapatan ay siya ang magpupuno ng mga kakulangan ng ibinigay ko sa inyo at siya naman ang mamamahala sa inyong lahat."

(160) At pinasimulan na ng Ama ang pagtawag sa mga poderes. Inuna ang sa silangan. "Pablo Vasquez, anak, parito ka na, taglayin mong lahat ang sasama sa iyo at kailangan na kita." Sagot ng Pablo, "Ama, hindi kami makakaahon at ako ay pilay,

saklolohan mo na lamang kaming magkakapatid at kami ay pisan-pisan dini." Sumunod ang Luis Odnemer, "anak, umahon ka na, taglayin mo ang iyong mga kapatid." Ang sagot "hindi po kami makakaahon, matinik po ang daan, gawaran mo po kami ng iyong saklolo at kami ay pagpipisan-pisang magkakapatid." Pablo Logatok; "kaarawan na, anak, pumarito na kayo". Ang sagot, "Ama, hindi po kami makakaahon at malata po ang daan, wala kaming dadaanan. Dito na po lamang kami magpipisan-pisang magkakapatid sa aming cueba."

(161) Isinunod na tinawagan ay ang Norte. Tinawag ang Amang Malumbay at ito ay biglang dumating at nakipag-ugnay sa Ama ng may isang oras at pagkatapos ay bumalik na. Tinawag na din ang Nanang Adarna, Pedro Magno, Catalino Tolentino, Pascual Garcia, Manuel Payomo, Juan Laganio, Teofilo Cortez, Casiano Garcia, Venancio Wagan, lahat sila ay iisa ang sagot: "Ama, hindi po kami makakaahon at wala po kaming masasakyan." Ibinaling naman ang tawag sa Mindoro. "Hospicio Andino, Juan Luna, parito na kayo." Sagot: "Ama, hindi kami makakaahon, may karamdaman ang mga kapatiran dini, hindi namin maiiwan." Ibinaling ang tawag sa Cavite, Batangas, at Laguna, subalit wala ring nakarating at lahat sila ay iisa ang naging kasagutan: hindi makakaahon. Tinawag din ang mga poder ng Bulakan, Pampanga at Bataan, ngunit kahit isa ay wala ring naahon at ganoon din ang naging mga dahilan. Tinawagan din ang lahat ng mga poder ng Visaya, ngunit wala ring umahon.

(162) Sa dalawangput apat na oras na pagtawag ng Ama ay ang naging kasagutan ay halos iisa. Kaya't pinagbebendicionan na lamang ng Ama silang lahat kahit sila ay malayo ngunit laking hapis at lungkot ng Amang Illustrisimo sapagkat lahat ng kanyang tinawagan ay walang nakarating sa Santong lugar. Matapos na matiyak ng Ama na talagang wala ng makakaahon ay inipon ang lahat ng nasa lugar ng Kinabuhayan, pinangaralan, pinagbibin-dicionan at ang sabi: "magpakatalino kayo, mga anak, at magpakatatag. Sapagkat darating ang malakas na bagyo at lindol, maguguho ang pader, kaunting bait, kaunting ilap kayo, mga anak, at dito kayo mamayan sa bayang walang tao, at dito rin kayo mag-aaral sa paaralang walang maestro. Inihahabilin ko sa inyo ang lugaring ito, sapagkat ito ay para sa inyo." Tinawagan din ng Ama ang mga enkanto, at noon din lamang nakita at nakausap ni

G. Benito Octoman si Maria Sinukuan at Maria Makiling at Maria Banahaw. Tinawagan din si Kulawit at si Laklak. At noon din nila narinig na tuwing gabi, si Laklak ay nagbabalita sa Amang Illustrisimo ng dami o bilang ng mga namamatay araw-araw sa labanan.

(163) Muling naghabilin ang Ama at sinabing "mga anak, huwag kayong makalilimot ng pagdalangin sa Dios, magpakatatag, magpakabuhay kayo, mga anak. Namamaalam ako sa inyo, mga anak, ako'y aalis, ngunit isa man sa inyo ay wala akong ipagsasama. Ngunit ako'y babalik na batang-bata. Ang bilin ko sa inyo, mga anak, ay kung saan ko kayo iniwan ay doon ko kayo dadatnan. Hindi malalaon at ako'y babalik din, ngunit ako'y nalulungkot at baka sa pagbabalik, wala akong madatnan isa man sa inyo na mga pinamuhunan ko." Pinagsusubuan sila ng papel at pinagbibigyan ng kapiraso at putol-putol na kahoy, at muling pinagbibindicionan ng Amang Illustrisimo.

(164) Kinabukasan ay umalis ang Amang Illustrisimo puntang Mauban. Makalipas ang isang gabi sa Mauban namaalam at sinabing siya ay babalik na sa Kinabuhayan. Pagdating ng San Pablo, nagdaan ng Nagcarlan at tuloy paahon sa Malinao. Pagdating ng Malinao, dumaan sa bahay ni Mang Odo at nagtuloy sa bahay ni Mang Julio Coronado. Makalipas ang maikling oras na pamamahinga ay kumain sila ng hapunan. Makatapos ng kanilang paghahapunan, sila ay nagharap-harap upang magkuwentuhan. Masaya sila sa kanilang pagkukuwentuhan. At habang sila ay nag-usap-usap ay may dumating na isang tao na ang pangalan ay Gavino Ortega. At noong tanungin kung ano ang kanyang lakad ay sinabing nais lamang niyang makipaginom. At palibhasa'y may dala ng inumin ay nagpasimula na silang maginom. Ngunit ang iba lamang mga naroroon ang nakipagharap sa pagiinom, at ang Amang Illustrisimo ay nahiga na. Matagal-tagal din ang kanilang paghaharap-harap at pagiinom, at noong maubos na ang kanilang inumin ay sinabi ng Amang Illustrisimo na sila ay magpahinga na at magsitulog na. Marahil ay maghahating gabi na noon at natutulog na ang mga tao liban sa mag-inang Eugenia at Melchora Coronado, sapagkat sila ay nagluluto ng nilugaw na kakainin ng bata, ng biglang may tumawag sa pangalan ni G. Julio Coronado. Subalit hindi pa nakasasagot ang tinawag ay nakapasok na agad sa loob ang tatlong lalaki na may mga dalang armas, at ang tanong ay

"kung nasaan ang Illustrisimo, at siya naming kailangan. At huwag kayong kikilos ng masama kung gusto ninyong mabuhay." At pinagsisipa ang mga tao sa paghahanap ng Amang Illustrisimo. At noong natatagalan na hindi makuha kung saan naroon ang Amang Illustrisimo ay nagsalita na ang Amang Illustrisimo ay sinabing "narine ako". Agad namang nilapitan ng Amang Illustrisimo ang tatlong humahanap at hinawakan sa kamay at ibinangon. Inalis ng Inang Sana ang kapang kumot ng Amang Illustrisimo. Nagtanong ang Inay Sana kung saan dadalahin ang Ama. At ang sagot ng mga guerilla ay "huwag kayong magala-ala at may pag-uusapan lamang kami dini." Bago tuluyang nanaog ay humarap ang Ama sa mga naiiwan, at sinabing "huwag kayong mananaog." At nagtanong ang Inay Sana, "kailan ang balik mo?" Ang sagot ng Amang Illustrisimo ay "sa umaga na ang balik ko." At tuluyan ng nanaog. Ngunit gayon na lamang ang pagtataka ng mga naiwan, sapagkat noong gabing iyon ay kahit anong gawin pagising sa batang Illustre ay hinding-hindi magising, marahil noong mga sandaling iyon ay sadyang oras na ng kanilang pag-alis, upang magkaroon na ng katuparan ang kaniyang mga sinabi na ganito: "Tandaan ninyo, mga anak, na sa dami-dami ninyo ay wala isa mang makakasama sa inyo sa pag-alis ko." Matuling lumipas ang tatlong araw ngunit hindi nila malaman kung saan naroroon ang Amang Illustrisimo, ngunit sa di inaasahan noong sumapit ang ikatlong araw sa ganap na alas dose ng gabi ay bigla nilang narinig ang boses ng Amang Illustrisimo at inumpisahan ang dasal na Cuatro Pilaris, nagsibangon sila, at sumagot sa dasal na pinunoan ng Amang Illustre. Ngunit iyong sagot nila ay nawala na at hindi na nila muling narinig ang boses ng Amang Illustre.

(165) Kinabukasan ay umalis ang Inay Sana at ang batang Illustre at nagpunta kay G. Efepanio Cortes upang ibalita na nawawala ang Ama. At noong makaabot sa pagkaalam ng Fausto Reyes ang nangyari ay agad na niyayang pa-Maynila ang batang Illustre upang hanapin ang Amang Illustrisimo. Nagtuloy sila sa bahay ng Tomas Martinez at ibinalita na nawawala ang Ama. Hindi makapaniwala ang Tomas Martinez at sinabi pang "sasabihin ninyong apat na araw ng nawawala, samantalang nagdaan dito kahapon, at sinabing pupunta siya kay Juan Martinez sa Velasquez, ngunit wala siyang kasama."

(166) Kaya pagkasabi sa kanila na doon ang punta ay agad silang namaalam at sila'y umalis na upang puntahan ang lugar na sinabi na pupuntahan ng Ama. Subalit iyong sapit nila sa bahay ng Juan Martinez, ang bati sa kanila ay kung hindi nila nakakasalubong ang Amang Illustrisimo, sapagkat kapapanaog pa, at kinuha lamang ang kanyang barong mahaba at bastipol. Ngunit sinabi ng Juan na "huwag muna kayong umalis sapagkat kanina ay natutulog dito si Mariano Par, at noong manaog ang Ama siya ay nagising at noong malaman niya na walang kasama ang Ama ay dali-dali siyang nanaog upang sundan ang Ama. Naghintay nga sila ng mga ilang oras upang malaman kay Mariano Par kung saan nagpunta ang Amang Illustrisimo. Hindi nga natagalan at dumating si Mariano Par. At noong kanilang kumustahin kung saan naroroon ang Ama sy sinabi niyang hindi na niya nakita noong kanyang sundan. Kaya malungkot na namaalam ang dalawa, Fausto Reyes at ang batang Illustre at sila'y nagbalik na sa Nagcarlan, Laguna.

(167) Matuling lumipas ang ilang linggo at naging matahimik na ang usapan ukol sa pagkawala ng Ama. Datapuat marahil ay magiikadalawang buan na simula ng mawala ang Amang Illustrisimo ng bihagin si G. Benito Octoman ng mga guerillang Marking. At ang mga ito, ay si Capt. Tomas Crusa, Capt. Pedro Crusa, Capt. Julio Coronado, Major Pedro Unize. At noong nakaabot sa kanilang kaalaman na ang barkada din ng mga guerillang ito ang nagsikuha sa Amang Illustrisimo. At habang sila'y namamahinga ay isinalaysay kung papano ang kanilang ginawa sa pagkakuha sa Ama. Mula sa pagpapanaog ng hagdanan ay hinihila nila hangang bundok ng Godia.

(168) Noong sila'y makarating ay sila'y namahinga. At habang sila'y namamahinga ay sinabi na "magdasal na ikaw na matanda ka at oras na lamang ang hinihintay mo upang tapusin na ang iyong pagyayabang. At ngayon ay ipakita mo ang iyong kaalaman kong ano ang iyong magagawa sa pagtatangol sa iyong sarili". Subalit sa mga ganong pangungusap ay hindi man lamang nila kinabakasan ng pagaalaala ang matanda. At sa halip ay nagsabi ng ganito: "Bago ninyo ako patayin ay bigyan muna ninyo ako ng pagkain at abano". Agad namang binigyan ang kahilingan ng matanda. At noong naghahati na nang sinindihan abano ay nagsabi ang Amang Illustrisimo na "maari na ninyo akong patayin". Agad namang nag-sipaghanda ang mga guerilla. At noong asta

na nilang papalakulin ay itinaas ang kamay at muling nagsabi ng ganito: "Sandali lamang at mayroon akong ipagbibilin sa inyo. Na matapos ninyo akong patayin ay paghihiwa-hiwalayin ninyo ang aking katawan. Ang ulo ko ay dalhin ninyo sa bundok ng Batok-baka at ang isa kong paa ay dalhin ninyo sa bayan ng Liliw at ibitin sa bintana ng bahay ni Major Crusa na harap silangan at ang aking kamay ay dalhin sa bundok ng Gunaw".

(169) Sa kasabikan ng mga guerilla na mapatay agad ang matanda at kakitaan ng sinasabing milagro ay sinabing susundin nila ang lahat ng tagubilin ng matanda na doon dadalhin ang partes ng kanyang katawan.

(170) Kinabukasan ng hapon ay inutusan ni Heneral Vicente Umali na tingnan ang partes ng katawan ng matanda sa lugar na kanilang pinaglagyan. Ngunit gayon na lamang ang kanilang pagtataka ng ang kanilang nakita at nasaksihan sa lugar na kanilang pinaglagyan ay lahat ay katawan ng sabá, at kahit bakas man lamang ng partes ng katawan ng matanda ay wala silang makita, kaya sinabi nila na ang buhay ng matanda ay may kahiwagaan.

Foreword

(1) To all those who will read and chance upon this story of the great experiences of Amang Illustrisimo:

(2) We joyfully introduce to you this story. We, a group of Twelve, have tried to write an orderly and unified narrative, for the purpose of describing to humankind the nature and origin of the great power of Ama and why he was called Father.

(3) For just as in our country there are patriots whom we honor, so too, there is a man whom we know, with a heart of gold and shining with humility. He once said that humility begets honor, and honor begets glory. He also tried to disseminate to all humanity the golden teachings so that men might learn to believe in God, live in unity, love God, and do good to their fellowmen.

(4) And if we carefully study the history of our country, we shall notice that if man serves his country well, his image will be good in the eyes of the citizens and of our government as well.

(5) So, let our thinking be guided always by this – how we can sincerely serve God and country, becoming examples of the loyal servants, so that we may be blessed in His kingdom.

(6) Let us call back to mind the precepts of the faith of our ancestors. According to their belief, in the country where one finds a fruit shaped like a heart and with a golden hue, there the Holy Spirit dwells. And according to the account of Magellan, it was here in the Philippines where he found the Holy Spirit. And if we search for traces of the footstep of our beloved Lord, we can now show to you that one is here on Philippine soil, and it can be found on a spot in Kinabuhayan, on Mt. Banahaw.

(7) We have tried to arrange the story of Amang Illustrisimo through reports given by his first followers and promoters of his faith, and those who witnessed how, here on Mt. Banahaw, they sacrificed and suffered so that he might initiate and establish this faith of the Samahan ng Tatlong Persona Solo Dios, which originally came to him as a command of a great voice.

MARVELOUS ACCOUNTS ABOUT AMANG ILLUSTRISIMO

(8) In the beginning, in the mountains of Lumutan, Cebu, there was a brave man, leader of the Pulahan, grandfather of Amang Illustrisimo, named Agapito. Amang Illustrisimo derived his own name from him. He was nicknamed Pitong.

(9) One day, this grandfather called for all his many grandsons, fellow-cousins, and told them: "Dig a grave for me and bury me alive, standing up and with my head above the ground." They did this. After they had buried him, the head spoke and said to them: "My grandsons, I want you all to come back here tonight, and whoever manages to come, to him will I bestow a gift and I will give him knowledge." When midnight came, no one could come except Pitong.

(10) He approached his grandfather who said: "Receive this which I place in your mouth. He to whom I give this will become the leader of the Pulahan." After he had placed it in his

mouth, he told him: "At midnight of the seventh day, you will return, and you will gouge out my right eye. Then I shall die." But before the seventh night, the Pulahan fought a battle and won it under his leadership.

(11) When the seventh night came, he returned. When he was about to gouge out the right eye, the head spoke again and told him: "Put this eye in a container inside this chest, and open it only on the seventeenth day." Then he gouged out the right eye, and after that, his grandfather died. In an instant, the body was reduced to skeleton. He brought the eye home and placed it in a chest. When the seventeenth day came, he opened the chest. But the eye had disappeared and he was met by seven tiny birds and these birds entered his body. After this, he heard a voice saying: "Those are the seven powers that we bestow on you." And this was how Amang Illustrisimo began to receive powers.

(12) During that time, he became famous in the province of Cebu. Many wanted to kill him. The unexpected happened, and if there are still any survivors belonging to the Osmeña family, they can attest to this. For at that time, it was the Osmeña family that has ordered him killed. In fact, it was a law officer that handcuffed him at his execution. (13) Later, he met this law officer and recognized him in a place called Yawe (barrio P. Burgos, Quezon). When Amang Illustrisimo greeted him and asked him why he was there, the officer was amazed. He was speechless and found it difficult to believe. He said: "How is this man here and alive, when he has been killed and his body burned? " (14) This is the story of Amang Illustrisimo and this was his first death. When Amang Illustrisimo left Cebu, he took five children, all girls, aged between 11 and 15. He settled in Plateros in the town of Muñoz, Nueva Ecija. There, he met old man Payomo and the two became companions in faith in God. Amang Illustrisimo entrusted the five children to an old childless couple there.

(15a) Amang Illustrisimo soon left that place. Before leaving, he said to the five children: "I will go away and leave you with the old couple. Before leaving, I will give you these Letras. When I return, I will take them back from you, and thus will you recognize me."

(15b) Amang Illustrisimo left for Pampanga. He became a healer there and he was known as Apo Ipe.

(16) He left Pampanga and went to Sampaloc, Manila, to the house of Felipe. An old matron, the mayordoma, lived there. In the yard, there was a garden where the Blessed Lord would be seen personally appearing at noontime. But before He would appear, He would give a sign through small birds called *maya costa*. Their chirping meant that the Blessed Lord was about to come.

(17) At that time, many people would go there, and their helpers were all men. Once, old Ipe held a *pabasa*. While reading the *Pasyon*, they felt the earth shake three times. That was also a sign of the Lord's coming, for after a few moments, they saw the Lord seated on a chair. One day, Amang Illustrisimo came to the house of old Ipe, and at noontime, the Blessed Lord arose and conversed with Amang Illustrisimo, and they discussed ways by which people could be brought together in unity in faith in God. After their conversation, the Lord again lay down. After that, the Lord stopped appearing personally. His parting message was: "My daughters and sons, remember this voice and you will hear it again and thus will you recognize it."

(18a) Amang Illustrisimo left and went to Aurora, Quezon, and there his fame spread as a clever pirate, nicknamed Kapitang Totoy.

(18b) He left Aurora and went to Marigondon, Cavite. The old man earned a living as a fish trapper. Unexpectedly, a fisherman received news that the old man had been eaten by a shark.

(18c) Later, he was reported to have moved to Cavite. He disappeared from there and was reported seen in Lubang, disappeared from there and appeared in Talisay, Calatagan, Batangas. He worked there by digging up stumps, but without accepting any payment.

(18d) He left this place and went to Matabungkay, and he took up the job again of digging up stumps, and again without pay.

(18e) He left Matabungkay for Marinduque. He fell ill and died. After a few months, he was reported being seen in Yawe. Again, he worked there by digging up stumps wherever this was needed, and at the end, he would leave without collecting his pay.

(19) After travelling all over Luzon, he resided in the barrio of Dayap, which is within the boundary of Calawan, Laguna. There, he organized a union of people who believe in God. After this, he vanished again.

(20a) In 1922, in the barrio of Bangyas, Laguna, there came an old man with a child. He became a caretaker of Governor Cailles of Bangyas. He was then known by the name of Kulyog, famous for his learning and his manly valor. When he became the caretaker of the governor, he hired an old woman to care for the child. The old man worked as a pushcart driver and went with the cutters and reapers of sugarcane.

(20b) One very dark night, during a heavy rainfall, the old woman became frightened and she wrapped up the child in a blanket and hurriedly went downstairs. On their way down, the child fell out of the blanket without being noticed by the old woman.

(21a) Despite this event, old Kulyog did not leave Bangyas and continued in his job as caretaker. At harvest time, many people came to Bangyas to help with the harvest. It was in one of these harvests that old Kulyog met old Susana Reyes, who had three children and whose husband was in jail.

(21b) One of her daughters was being courted by a young man not to her liking. The young man found an opportunity to meet old Kulyog and to discover his knowledge and skills.
He asked for his help and this was granted: (22) One afternoon, old Kulyog went to the house of the maiden and talked with her. She was unwilling and said she did not love the young man.
Old Kulyog bade goodbye and took his leave. But as he was about to go downstairs, the maiden called and said she would go along. In short, the young man married the daughter of old Sana through the mediation of old Kulyog.

(23) A few months after the marriage, old Kulyog courted old Susana Reyes. But Susana was unwilling and said she already had a husband who was in jail. Kulyog said: "Do not worry; I take the responsibility." But Susana was still unwilling. And so he had recourse to his crafty skills. He told the two daughters of Susana: "I will take your mother to our house and we shall return immediately." In short, Sana and Kulyog started living together.

(24a) This was in the town of Calawan, Laguna. There, he was known by the name of Julio. His job was to collect and stack firewood for feeding into an oven for roasting coal.

(24b) One day, Juana Reyes, daughter of Susana, suddenly saw that the coal-roasting oven was in flames. And so she screamed for old Julio. And when the old man saw the flames, he hurriedly opened the oven and entered it to put out the flames. He stayed inside it for one hour, and when he came out, the fire had been extinguished. But his whole body seemed to be glowing.
(25a) He went to a spring called Sayimsin and there he prostrated himself for one hour.

(25b) During the time of their life together, they had no offspring. During a conversation, he mentioned this: "Sana, if I should not have a child here in the Philippines, it will be a pity for this country: it will be enslaved and oppressed." Sana answered: "What can we do if God does not want us to have a child? I am already fifty years old."

(26) It was in the year 1926 when the old couple went up to Kinabuhayan, in the company of the Dose Pares. They bathed in the bathing places, and they prayed. They slept for two nights in front of the spring in Kinabuhayan. When they were asleep, the old woman dreamt that an old man gave her a child. He said: "This is your child." Sana asked: "Why black? " Soon she became pregnant.

(27a) In the year 1927, they had a son. At the first opportunity, they named him Sofronio, and nicknamed him Jose. When the child was about three years old, he would be seen playing downstairs with an invisible playmate.

(27b) When the child was about five years old, they moved to barrio San Isidro, Calawan, Laguna. Old Julio's job was to water the land of Pedro Barleta.

(27c) It was here that he met the Detaunan family. During their conversations, he told them of his plight in Cebu. Through these conversations, they learned that a voice would come to their compadre, Pedro Bukol. The two old men, Julio and Fortunato, accompanied him every Friday. On the fourth Friday, Julio tested the voice that would come to his compadre Pedro,

but it did not converse with them. So Julio said: "Next Friday, let us not go there anymore. Let us just go to my house."

(28) The following Friday, the Detaunan family went to the house of Julio. At five in the afternoon, while Sana was sewing inside their house, and old Julio was sharpening his bolo downstairs, they sensed heavy footsteps and a strong wind. Sana supposed that a carabao entered and was destroying the sugarcane planted beside their house. And so she told Julio to go to the animal that was destroying their sugarcane. Julio went upstairs and to the window. Sana only heard him conversing with someone. She looked to see who it was but could see no one. She supposed it was a tall man whose height reached higher than the window sill. (29a) After the conversation, she asked him who his companions were. Julio said they were the four Evangelists, pillars of this earth.

(29b) After some time, they moved to the barrio of Palakpakin in the town of San Pablo. His job there was to drive a pushcart to trade in coconuts and to oversee the coconut plantations of the rich. It was not long before a voice came to Julio, and it said: "The time has come for you to open up the mountain." It taught him the word "Cuatro." The voice said: "Analyze that word." After analyzing the word "Cuatro," it grew to a whole phrase "Cuatro Pilares." This was the first time that Jose, the child of Julio and Susana, learned about the Cuatro Pilares, which has become the first phrase of a prayer now in use.

(30) When the old Illustrisimo first travelled the mountains, they as yet had no son. When he climbed Kinabuhayan with Sana, she dreamt when they slept together as husband and wife. This was how her pregnancy began. When she was about to give birth, the Voice said: "When the child reaches the age of five years, you will again travel the mountains."

(31a) When the child reached the age of five years, they set out on their travels. Once, in their travels, nightfall came upon them in a railroad station in Manila. In their search for lodging, father and son happened to pass by a factory of Moises Belen, a native of Calawan, Laguna. There, they met Tomas A. Martinez

who was chatting with Moises Belen. They greeted each other and became acquainted.

(31b) Illustrisimo said that they had been to the mountain of Pico de Loro in Cavite. The night was far gone and there were no more trains for San Pablo, Laguna. Tomas Martinez invited them to pass the night with them and to wait for morning to board a train for San Pablo. (32) The invitation was so pleasing that the Illustrisimo father and son were prevailed upon to accept it, and they were escorted to their residence in 2296 Looban, Juan Luna Street, Gagalangin, Tondo, Manila.

(33a) While they were in the house of Martinez, waiting to retire, Mr. Illustrisimo recounted their travels in various mountains in the provinces of Luzon. They had already been to the mysterious mountains of San Cristobal, Kalbario, Makiling, Olibete, Montalban, Antipolo, and in that afternoon when they first met, they had just come from the mountain of Pico de Loro, Cavite. Ama narrated how they entered a cave in Pico de Loro:

(33b) When they arrived in Marigondon, they went to the house of Mr. Quiniquini. The next morning, they bathed in a river accompanied by Quiniquini. After bathing, Amang Illustrisimo said that they would go inside the cave of Pico de Loro. While walking, they passed along a river, and they entered a cave that was like a well, and they climbed down clinging to the roots of trees. And when they reached the end of the cave, they saw human skulls and rusty bolos.

(33c) They proceeded to explore the interior of the cave and saw an ascending passageway to the left, and they came upon a lighted place, which turned out to be by the seashore. To the right side, there was another passageway. They entered this. Amang Illustre told his son to walk ahead. While walking, he felt he was being pulled. He stopped walking.

(33d) Ama took the lead. Young Illustre, following behind, felt his flashlight being pulled away, and he had great difficulty walking, and he felt his waist being pulled, and so Ama told him to remove the belt around his waist. Because the raincoat of Ama had large buttons, his *kalikot* (used for mixing his chewing cud) was also pulled away with it, so strong was the magnet. Ama said:

"If you want my things, you can have them." They left and came out through a cave near the house of Quiniquini.

(34) When Martinez asked him why father and son travelled the mountains, Illustrisimo respectfully replied that they were being ordered to do so by a voice that comes to them.

(35) When the time came for them to retire, Tomas and his wife Marciana heard a voice speaking to Agapito Illustrisimo that sounded to them as though coming from a distance, but they noticed that it was speaking in a foreign language, later shifting into Tagalog. At the first opportunity, the Voice thanked the Martinez couple for helping Illustrisimo and his son that night.

(36) In their conversation with the Voice, they were given advice on their situation and their livelihood, and on the state of the Filipino nation, whose citizens all longed for national independence. The Voice called for sacrifices needed of each one to obtain independence for the land through peaceful means.

(37) Marciana, nicknamed Sianang, was then a spiritist who would sometimes be possessed by the Holy Spirit. And the possessing spirit said that old Illustrisimo was the protector of this place through his mighty powers.

(38) A bright morning dawned, and before the glorious sunrise, the Illustrisimo father and son bade goodbye to the couple Tomas and Marciana. At their parting, they (father and son) agreed to come back one day and accompany them to Mt. Banahaw so that they could see the holy place.

(39a) Before the end of the month, father and son, bidding goodbye, again left, going to Baño, Arayat, Pampanga. They went to the house of an old couple. They planned to climb Mt. Arayat to enter the cave of Maria Sinukuan, but before leaving, they went to the mayor to ask for guides. The mayor chose twelve alert young men. They were hired as guides at fifty centavos each, with free meals. But before arriving at the mouth of the cave, the guides returned because they were terrified. So, Amang Illustrisimo followed them back and reported them to the mayor.

(39b) After reporting the guides, he climbed again and entered the cave of Maria Sinukuan. The boy, nicknamed Tanglaw, was told to lead the way. While walking, he happened to touch something slippery, which he supposed to be a snake. He was

frightened and he stopped walking. But in a loud voice, Amang Illustrisimo told him to proceed. He proceeded and he felt he was descending, so he stopped again, and Amang Illustrisimo caught up with him and said he would lower him. To assure him, he told him that if he should hear anything, he should tug at the rope and he would be hoisted up. He felt a very cold breeze and he heard the sound of the Philippine national anthem. He immediately tugged at the rope, but instead of being hoisted up, he was lowered further, and on reaching the bottom, he looked around and there was Amang Illustrisimo.

(39c) They walked on, and when they reached the house of Maria Sinukuan, he saw a huge pile of coins. They were met by the people and by Maria Sinukuan, and they kissed the hand of Ama.

(39d) While Amang Illustrisimo and Maria Sinukuan were conversing, the young Illustrisimo went to the river. (40a) While walking, he heard the sounds of laundering, and when he came near, he was splattered with water, but he could not see who was laundering. He looked around and saw a banana plant with ripe fruits, and he approached the plant and picked a banana, but he was amazed to see the banana cluster still intact. Soon, the young Illustrisimo went back to the house of Maria Sinukuan. His father was angry about the absence of Cornelio Asis, husband of Maria Sinukuan.

(40b) Through the power of the *salmos* of Maria Sinukuan, a marble tabletop was shattered. After the *misterio,* Maria Sinukuan and Amang Illustrisimo resumed their conversation and Maria Sinukuan said that if possible her maiden daughter be made the wife of young Illustrisimo, but Amang Illustrisimo was unwilling because the young Illustrisimo still had something to do.

(41a) One day, while they were still residing in the house of Maria Sinukuan, she took the young Illustrisimo with her, stopping in the town of Arayat. They rode in a top-down car, and the young Illustrisimo was amazed to see that instead of driving through street, their car drove on the branches of trees. Soon, they arrived at the town of Arayat.

(41b) Maria Sinukuan started shopping. She purchased twelve baskets of fish. When she was arranging her purchases, the young Illustrisimo saw his former playmates in Arayat; he approached and greeted them, but they did not answer, and he assumed that they did not recognize him. So, he returned to the car.

(41c) Soon they left, they drove through a river. They arrived at a tree whose roots were parted in the shape of a triangle, and they went through it, and it turned out to be the mouth of the cave that led to the house of Maria Sinukuan. When they arrived, the meal was cooked. They ate, two persons to each half *hito*, for there were many people. The people could be seen only while they were eating, but after they had finished and had wiped their hands, they would vanish. This was witnessed by the young Illustrisimo in the house of Maria Sinukuan.

(42) Amang Illustrisimo always took his son with him in his travels. After opening up mountains, he would return to Palakpakin. He founded an organization called Sakdal, and if we should analyze the word "sakdal," the meaning becomes "let your faith in God be absolute." This was under the leadership of Mr. Benigno Ramos. When this was founded, the Voice gave a command to Benigno Ramos: "Seek independence for the Philippines." Not long afterwards, the Voice again came to Amang Illustrisimo and said: "The time has come for you to open up Mt. Banahaw."

(43) When father and son climbed Mt. Banahaw from Palakpakin to Durungawan, the child rode on his father's shoulders, and they would pass through baths catching the downpour, and they would walk on without changing into dry clothes, until they would arrive at a place for sleeping. Their provisions consisted of a ganta of rice and a can of sardines. At mealtime, the boy would simply find the meal prepared, but no one ate except himself, for the father did not eat. When they reached the bottom, he clothed the boy and laid him down to sleep on sackcloth inside the cave. While they slept, many people would come to converse with his father. And there were also some maidens singing. The next morning, he would again carry the boy on his shoulders and bathe in the bathing place at the bottom. Afterwards, they would proceed to Durungawan and then continue to Palakpakin.

(44a) On the second ascent of Ama, he passed through Sta. Lucia, and went to the chapel of a Frenchman. There, he met Briones and Agripino Lontok. About ten people, all learned (in the occult), met each other there. They had a contest on a trial of their crafts and there was betting. For the first wager, old Julio said that he would kill his son and cut him up into small pieces, place these in a jar, and on the third day, they were to bring him back to life. They would not agree to this, and so the betting was changed. They agreed to tour Banahaw, inside and outside, using only seven candles, and the tour was to end in seven days.

(44b) Pinong made the first tour and in exactly seven days he finished the tour, using up his seven candles. (45a) When old Julio's turn came to make the tour, he travelled the inside and the outside of Banahaw without using a single candle, and he went to all the places. Agripino was amazed at this. In their next conversation, Pinong said to old Julio: "You take Kinabuhayan and I take Sta. Lucia, the gateway of presentation, for those going up to Kinabuhayan." This was their agreement.

(45b) They left and returned to Palakpakin. Upon their arrival there, while conversing with Epifanio Cortez, they became thirsty, but they had nothing to drink. Epifanio saw Ama pull out his bolo and put it down with the blade up; on it fell a bunch of coconuts, and they drank. They parted after eating.

(46a) On the third ascent to Kinabuhayan, the Voice came and spoke to old Julio thus: "Tour the entire Banahaw and then come back here to Kinabuhayan." He finished the tour in a few days and returned to Kinabuhayan. There, he met all kinds of people, many of whom were *enkantos*.

(46b) Again, he heard the Voice commanding him: "Prostrate yourself between the two rocks." When he prostrated himself, the two rocks suddenly came together and held him fast and he could not free himself. He stomped his feet and, at the same time, a spring spouted water, and he was freed from the grip of the rocks. And that is how the footprint traced in front of Kinabuhayan came to be. The Voice sounded again saying that that was the Kinabuhayan spring, and at the same time, his name changed, and the Voice said: "Because you are the third light,

you will precede the seventh, Agapito, and that is the name you will bear, Amang Illustrisimo." The Voice also said: "The faith that you will establish is the Samahan ng Tatlong Persona Solo Dios."

(46c) There was a big celebration in the place of Kinabuhayan, and from the Templo, in the cave of Dios Ama, to Kinabuhayan, the whole neighborhood was brightly lit all night and many people came to witness it.

(47) The next morning, he went down again to Palakpakin and little by little, he enlightened the people on the Samahan ng Tatlong Persona Solo Dios, and servites joined up, and the first servite was Miss Felisa Detaunan. In less than one month, he went to Manila to fetch the Martinez couple, accompanied also by their son Benjamin Martinez, aged fourteen. They arrived in the town of Dolores at noon, and before leaving town, they held a prayer session in the town plaza; this was the first town where they held a prayer meeting. Later, they proceeded toward Sta. Lucia. According to Amang Illustrisimo, they should first go to Sta. Lucia because that was the place of baptism. They came to the place at sunset after a leisurely walk of four hours. Illustrisimo considered it advisable to postpone the descent from Sta. Lucia for night had fallen; the descent was somewhat difficult especially for the newcomers accompanying him.

(48) He gathered coconut leaves, laid them on the ground on which to sleep; they were used to nature and their only light while they rested were the moon and the stars. After supping together on food cooked in a can, with hardly any viands except tomatoes and salt, his companions fell into a deep slumber.

(49a) Under the leadership of Illustrisimo together with Inay Sana, the number of pilgrims to the various spots of that holy place started to increase. After a few hours, they talked together, and Ama said to the men with him: "Let us climb up to the Tatlong Tangke without the women," and they left at once.

(49b) When Ama was at the third Tangke, Ben and Costan saw a booklet hanging from a nail on the wall beside the third Tangke. Costan was interested in *anting-anting*. They ran toward it, racing with each other, and they fell and rolled down the hill, and when they landed at the bottom Tangke, they were both

dead, and their bones were broken. At the same time, the water in the Tangke changed into the color of blood. Ama lopped off a vine from which water spouted, and held it at the mouth of each corpse to make him drink, wetting the bodies with it, until they moved their hands and feet. The next morning, two hammocks were sent for, and they were brought down to Kinabuhayan for immersion in the spring. *Salmos* were recited over them until they regained consciousness and life. The juice of a few miraculous wooden vines, and the spring water of Kinabuhayan continued to heal the wounds and broken bones of their bodies. This is the end of the first part of the story of the travels of father and son in the holy places and mountains.

(50) They returned to Palakpakin and introduced prayer services in the town halls like those in San Pablo, Calawan, Pila, Sta. Cruz, and Nagcarlan, Laguna. They returned to Tiaong, Candelaria, Sariaya, Tayabas, and Lucena. Then they went to Manila, to the town hall of Malabon, Polo, Obando, returned to Manila, held a prayer meeting at the statue of the patriot Rizal in Luneta. When the ceremony of this prayer group came to the notice of the Manila government, Illustrisimo and Martinez were ordered investigated. They were questioned on the motives and aims of the group. Most of the members had long hair and beard; the government investigators did not know that this was a sacrificial act of the group; they were barefoot when they went to pray at the Luneta.

(51) Because of the terrorizing and harassing tactics of the Manila government, Illustrisimo and Martinez advised some friends to obtain employment in the government. Thus, Mr. Jose Turiano Santiago, who had been secretary to Andres Bonifacio and the Katipunan he had founded, was now councilor of Manila; Mr. Zoilo Hilario, lawyer, writer, and poet in the Spanish language, and a representative of the province of Pampanga; Don Norberto Romualdez, Sr., was the city mayor of Manila; and these advised them to register their group with the government.

(52) Not long afterwards, they returned to Palakpakin, and Ama bade goodbye and said he was going to Yawe.

(53a) On New Year's day of 1936, Ama arrived in the barrio of Danlagan, at the house of Agripino Villareal.

Wherever there was work of digging up stumps, he would go there, ask for the job, and after the job was done, he would leave without collecting his pay. Agripino related to his companions how an old man came to his house and told him that he was dedicated to God and country. One Sakdal member, Antonio Quinto, examined him. The old man said: "If you want to remove all doubt about me, call for a meeting and I will clarify things there." After a while, people came, and a meeting was held. In his presentation, Ama said: "I have something to ask you. Collect ₱15. Not more, I will give back to you whatever is beyond that amount. I left three things in Manila: my *kulikot,* my cane, and my hat at the quarters of General Ramos. I want these fetched by those known at the quarters, namely, those from Atimonan: Cresebio, Hermoso, and Cardoso." And he added: "On your return, pass by the house of Martinez, for mother, child, and one servite Felisa Detaunan are there. Bring them here to Yawe."

(53b) When these arrived at the quarters, they explained the errand given them by Ama. Gen. Ramos asked: "Where is the Maestro? " The answer was: "In Laguimanok, sir." "Ah, so! He said he would go to Mindanao. So he is still here." When they had received the articles they sought, they bade goodbye and left. They went to the house of the Martinez family and they took along with them the three companions going to Yawe.

(54) When they arrived in Yawe, Ama said that they would have a prayer service in the town of Laguimanok. They asked permission from the town mayor. After holding the prayer service, they prepared to leave, but other town mayors harassed the prayer group in their travel, they terrorized some of the members, and they sought to break up the group, for they saw that the followers of Amang Illustrisimo were increasing in number. Not content with their terrorizing, they ordered Amang Illustrisimo and his four companions imprisoned in the town hall of P. Burgos. But when they saw that Amang Illustrisimo had an extraordinarily strong arm, when he destroyed the jail of the town hall merely by the strength of his arm, they released him and his companions.

(55) Ama refused to leave jail. Then arrived Tomas, an undercover agent of President Quezon. And when he learned that Amang Illustrisimo was imprisoned, he was angry with the town mayor. And so, the town mayor went to the jail and pleaded with

Ama to go out. At his plea, Ama went out. Tomas accompanied Ama on his return to the house of Petra Alejandro in Danlagan. There were very many people there at his return. The Maestro called Petra and asked her if she remembered her seven hired men. "The leader of these seven were dressed in red, and they worked for their meals at clearing forest." When Ama explained this, Petra recalled that this was one of those she had fed, and she embraced the old man. And the Maestro said: "I left word with you that I would return, and at my return, I would bring you and your family to a happy land. This was my promise."

(56) The next morning, they walked toward Atimonan and there they slept in the house of Cresebio. Ama selected seventeen men, bade them to lie down and he placed a booklet on the breast of each, one by one, and recited *salmos* over them. While he recited the *salmos,* the booklet slowly sank inside each one's breast.

(57) The next morning, they left on foot, passed by a rivulet, and proceeded toward Atimonan. They asked for permission from the town officials and held a prayer service in the town center, and later left and slept in the house of Manalo. The next morning, they went to the cave of Malusak. Ama chatted with the guard, and the companions cleaned the place. After cleaning, they walked toward Sumit, proceeded to Agdangan, arrvied there at four in the afternoon, and went to the house of Segundo Almagro. They had a meeting there and Ama recalled the period of his material existence. He went to the house of Estanislao Eroles. For three days, he stayed at Agdangan. After three days, he again walked toward Walay and went to the house of Isaac Vasquez. In front of people, he gave orders and said: "Take seven pails of water and pour water over me." After this, they learned that this was a mystic ceremony in payment for his having minted money for his companions.

(58a) Again, there was a meeting and he appointed Pablo Vasquez as the shaman, and he erected three centers: in Pulo, in Agdangan, and in Yawe. That was the beginning of a community of servites, called the five Letras: Felisa Detaunan, Openg, Poling, Lapaz, and Tali. After establishing this community, he returned to Kinabuhayan.

(58b) After one night, there was a meeeting; he appointed seven Birtudes, twelve Angelicos, twelve Angelicas, four Pilares, and Dose Paris. After establishing these, he conferred authority on Mr. Ramon Oflaria. He was possessed by the Holy Spirit and he taught the dance using cane and stick. He also taught tunes of hymns. Ama told his companions from the east: "I will confine you here for seven months; no going home. Day and night, you will bathe in Kinabuhayan, letting your clothes dry on your bodies."

(59) On August 27, 1936, the Samahang Panalangin Ukol sa Kalayaan ng Bayan, Inc. (Tatlong Persona Solo Dios) was registered with the government. In Spanish, this was Adoracion Por La Libertad Patria, Inc. President was Tomas Martinez; vice-president, Agapito Illustrisimo; secretaries, Ben Martinez and Jesus Detaunan; councillors, Pablo Logatok, Luis Odnemer, Servillano Mararis, Constantino Adia, Pablo Vasquez, Ciriaco Recto, Valentin Quinto, Fortunato Detaunan, Agripino Villareal, Filemon Saniel, Isaac Vasquez, Arcadio Codelia, Bartolome Prieto, Arcadio Andalis, Juan Reyes, Sofronio Mansano, Segundo Almagro, Pedro Lagan, Ramon Lagan, Ramon Quitalis, Pedro Villareal, Dionisio de la Peña, and Pedro Mayupyup.

(60) This was also the date of the first fiesta of the Samahan ng Tatlong Persona Solo Dios in Kinabuhayan. It was sponsored by Valentin Quinto and his wife Petra Alejandro. When the feasting was over, Amang Illustrisimo decreed that the Templo cave be widened. Benito Octoman built a wooden ladder with seven rungs for use in hewing the rock. They dug along an opening only large enough for an arm to be thrust through. Diggers were Benito Octoman, Anong, Isko (nicknamed Bonso), Idong, and Rosa. They worked everyday. After one week, many replacements arrived.

(61) After a few days, Amang Illustrisimo stopped most of the workers from digging. He said: "We shall search for the waters of Eden." Ground was first broken by Amang Illustrisimo to trace the channel toward Eden; he was followed by Bartolome Prieto. They started at Bangca, which Ama called Tatlong Tangke. They arrived soon at the well beside the wide stone, called by Ama as the Kaban ng Tipan. The well was called the Balon ng Eden. After Ama explained all these, he entered the cave on the

right, and after a few moments, he ordered Benito Octoman to fetch a bolo, a honing stone, and a wooden support. When these came, Ama started sharpening the knife inside the cave. This went on for three days. After this, Ama told the people to enter the cave and he would behead them. Amang Illustrisimo stood at the mouth of Eden. The old women were the first to be ordered to enter, and they prayed as they entered.

(62) While the old women were walking inside, they took three deep breaths. At the same time, they stopped walking because they could not breathe. So they went out. The old men were next to enter, but they also failed to continue. Next were the seven Birtudes, the five Letras, and the Angelicos and Angelicas. But only the Angelicos reached the interior. Amang Illustrisimo got angry, performed a mystic rite because the people failed to enter. And this is the meaning of the "beheading." After the mystery rite, they returned to the Central.

(63) The next morning, while Ama was taking breakfast, two men came seeking him, one old and the other, young. He invited them to join him for breakfast. But they declined saying that they had just finished theirs. After the breakfast, the young man approach Ama and said that they had some business with him. He said: "If possible, let us talk in private, so that we will not be heard by your guests." So they went to the Templo and Ama said: "No one is to come with us." On entering, they left an old man at the entrance. And they walked all the way to Eden.

(64) Antonio Oflaria, eager to know their secret, followed them to Eden. When he could hear their conversation, he stopped walking, and from where he stood, he heard Amang Illustrisimo say: "I will open this *kaban.*" And when the stone called *kaban* had been opened, he heard him say: "So here is the Philippine flag, the crown and the map; Ama, what further reason did you have in commanding me to look for independence in foreign lands, when it is here in the Philippines? " Amang Illustrisimo replied: "It had to be thus, in order to make history complete."

(65) When they came out of Eden, Ama said: "Deliver a speech," and there was a short program. His topic was about the ascent. But he said: "Do not tell the people in Dolores, because they did not notice me when I passed there." After the speech,

they bade goodbye to Amang Illustrisimo. After their departure, they were followed by the children, led by Jose, the son of Amang Illustrisimo. But when they reached the stream at Ipit, they could not see where they went, so they returned. At their arrival, someone asked Amang Illustrisimo: "Who are those two men who left?" Ama answered: "That was Benigno Ramos, called Ben Ruben."

(66) Shortly after the guests had left, Ama sang and danced, and this was his song: "In our barrio, there grew a tree; it bore fruit a while ago; the fruit ripened yesterday; most amazingly, it was pecked at by a bird; it fell to earth, it rolled to the end. Stone floated, water hardened. Fish flew and birds swam. Your beauty is heavenly. This is the joy of my love." After the song of Amang Illustrisimo, the Voice said that when Amang Illustrisimo was rejoicing, a tragedy was happening, and this was proved to Benito Octoman. He was sent down to San Pablo and he saw there a huge conflagration shaped like a flag.

(67) Several months passed swiftly. Ama said: "Sell all your wealth and possessions and give them to me." This statement of Ama was mysterious, so they studied it. After seven months, he summoned the people in front of the Templo and spoke thus: "You will all sleep here on that rock, and you will keep watch by this wall, and you will here see a carriage. Tell me what sort of carriage you see." While they were lying down, Amang Illustrisimo could be seen facing the Templo with arms outstretched. Once in a while, he would turn to the people and ask them what they saw. After the people had told him what they saw, Ama told them they could now sleep. The next morning, Ama said: "Whoever saw a street may now start walking; whoever saw a train may now ride; whoever saw a truck may now ride; whoever saw a house will remain." During the next seven months, there were some departures while others made their residence in Kinabuhayan. It was then that the five Letras, established by Ama, broke up with the marriage of one of them.

(68) After the break-up of the first establishment of the five Letras, he went to Manila. On November 30, Philippine national heroes' day, there was a public announcement of the new registration and the government's permission to found a national brotherhood, to be known as "Panalangin Ukol sa Kalayaan ng

Bayan, Inc. (Tatlong Persona Solo Dios)." President Quezon was also informed that the brotherhood had strict obligations: First: you will eat from the sweat of your brow; second: do not do to others what is bad for you; third: before minding other people's affairs, first mind your own.

(69) President Quezon was in great admiration when he came to know this organization. He encouraged it to continue with its holy undertaking, and not to hesitate to call on him for whatever help his office could give. His government cared, and through the national leaders, sought from the American government the granting of total independence to the Philippine nation. The American president promised that after testing our preparedness and putting the government in order, he would grant independence to the Philippine nation.

(70) A national proclamation was made in the hall of Solomon Temple, a large building on Bilbao street, Tondo, Manila, by Jose Turiano Santiago, Zoilo Hilario, and Don Norberto Romualdez, Sr. This was attended by other citizen of Tondo, including about two hundred members and some children of the brotherhood.

(71) When this came to the attention of Manuel L. Quezon, then President of the Philippine Commonwealth, he summoned the prayer group through Felipe Buencamino, Sr., representative of Nueva Ecija. The prayer group went to Malacañang. Amang Illustrisimo asked President Quezon for permission to hold prayer rallies in any nook and corner of the country, whether in the towns or in the mountains, in caves or seas, in order to ask for independence for the Philippine nation. "Can national independence be won by prayers? " asked President Quezon. Amang Illustrisimo replied: "This can be granted. Remember, President Quezon, that he who asks will receive." And in the presence of President Quezon, they sang the hymns composed by the Voice that came to the Maestro. President Quezon was amazed to hear the hymns, and he added praises for the Maestro for his initiative in his undertakings for God and country. And he encouraged them to continue with their glorious objectives, demanded by the times, by the Filipino nation, and he shook hands with Amang Illustrisimo.

(72) On New Year's day, 1937, the five Letras were again established: Maring, Meyang, Juliana, Ana, and Openg. Afterwards, Amang Illustrisimo said: "I will be going away. Who will go with me? We shall bring only ₱1.50." After a few days, Ama prepared to leave. They walked starting from Kinabuhayan. They slept the first night by the wayside by a *balukanag* tree in Kinabuhayan. The next morning, they resumed walking toward Alaminos. They got a ride upon arriving at Sto. Tomas. They proceeded to Real, Calamba, to the house of Asyong, where the companions caught up with Amang Illustrisimo and found him and old Asyong conversing. Ama was saying to Asyong: "On the third day, you will shoot me and then revive me." The next morning, Amang Illustrisimo performed a mystery rite: he pushed his body through a chair. Then he brought old Asyong out from the room. Asyong spewed saliva full of juice from chewing, and Ama appeared to be bleeding. This was the "shooting" that old Asyong did to Ama. When he walked away, there was no more blood nor wounds.

(73) The next morning, he invited old Asyong to the church in Real. There were many people there. When they were talking, the young Illustre climbed up a tree beside the church. Through the window, he saw that the people inside the church were naked. He reported this to Ama, who got angry. He entered the church, approached the altar, stripped the Del Rosario statue of its clothes; cut off its head, chopped up the body, and ate the crown. He was reported to the P.C., arrested, dragged downstairs and along the cement floor, thrown inside a car, and driven to the town hall. Upon arrival at the town hall, while in front of the monument, Ama stood up inside the car, breaking its roof with his head. They were amazed to see him unhurt. At the town hall, he was subjected to an investigation, and sentenced to imprisonment for three days. Ama objected to this and said: "Make it one month." He made friends with his fellow prisoners through their work. They wondered how he could go out of the jail even though this was locked.

(74) One day, a citation came from Malacañang, asking why Amang Illustrisimo was sentenced without an attorney. The mayor begged Ama to leave the jail, and Ama consented. At his departure, Ama gave advice to the municipal officers, saying: "You who have responsibilities in the government, carry out your duties honestly,

and love your fellow citizens as yourselves, that you may obey the commandment to love God and do good to your fellowmen." After teaching, Ama left and went to Asyong's house and told his companions that they were leaving.

(75) They left Calamba, passed by Cabuyao, Laguna, and Ama said: "Let us hold a parade rally in front of the monument." After this, Ama delivered a speech. They left, rode to Canlubang, alit there, and while walking, they passed by a harvest of sugarcane and watched it. At noontime, Ama said they were leaving. But the owner of the sugarcane came and said: "Please eat before leaving; an old woman told us to cook a large meal because many people were at the cane field, and here you are." After eating, they walked again headed for Cavite. There, they went to the house of a shaman and held a meeting. The Voice said: "I am that old man." There was a prayer service and then, they slept.

(76a) The next morning, they walked again toward Indang, Cavite, to the barrio of Banaba. They held a prayer service and slept there. The next morning, they walked on toward the barrio of Pulange, and they slept in Naic. There, the police arrested Ama's group and accused them of stealing rice. Some fled. But when they proved that they had not stolen the rice, they were permitted to go on their way.

(76b) The next morning, they walked on toward Marigondon, and went to the house of Apiang. Apiang pointed to them the way to Lubo.

(76c) The next day, they walked on toward Lubo, to the barrio of Inang Loreta. And this was the occasion of the fulfillment of the promise made by the Voice to Inang Loreta when she was with child. The Voice had said to Inang Loreta: "Loreta, when you have given birth to the child you now carry in your womb, have him baptized and named Salvador del Mundo." Soon, she gave birth to the child and Loreta obeyed the command of the mysterious Voice. He was registered in the Nasugbu municipality under the name Salvador. His sponsor at baptism was Timoteo Rent, caretaker of a coconut plantation in Bayabasan.

(76d) One day, the child Salvador unexpectedly died. And the Voice came to Loreta and said: "Loreta, do not tell people that your son is dead; bury him after seven days.

But before burying him, remove his clothes and look for birthmarks by which you will recognize him again when the time comes, for you will meet each other again after seven years. Loreta followed all the instructions of the Voice and found the birthmarks. They were amazed to see the whole body perspiring even after several days at the funeral wake. Nevertheless, because of the command, seven days after death, they buried him in the cemetery of Kaytitingga, Alfonso, Cavite. Because of inclement weather on the day of burial, the Voice again advised them not to leave the body for three nights and three days. But precisely because of bad weather, no one kept vigil; and so when the child's grandmother Mrs. Juana Vergara, went to the cemetery the next morning, the coffin was gone. One day, they saw the coffin floating against the current in the Marigondon river in Cavite. It was first seen by Tomas Quiniquini.

(77a) After some time, Amang Illustrisimo went travelling around with his followers. Upon their arrival in Cavite, they went to Bayabasan, the barrio of Loreta. They did not go immediately to the house of Loreta but to another house, where Ama slept on a hammock. While they were resting, a voice told Inang Loreta that Amang Illustrisimo had arrived, accompanied by his son. According to a promise, the son would be shown to her upon reaching the age of seven. Inang Loreta immediately sent the Kompra, who mumbled all along the way: "Kumpraeter, Kumprado, Kumpraduhin." And when he arrived at the house where Ama was sleeping, he responded, and they conversed in a tongue intelligible only to them. The people witnessed on that occasion that whatever Ama had said about the identity of Inang Loreta's son, had been heard and said by Inang Loreta, even though they were far apart.

(77b) The next day, they went to the house of Inang Loreta. She and Ama conversed. He asked her: "Do you have a child named Salvador who is now dead? " She replied: "Yes, Ama." She called him Ama because that was how she heard his companions call him. The next question was whether she had undressed him before the burial, to which she answered affirmatively. "Were there any birthmarks that you still remember? " "Yes, Ama." "If you should see the child, would you still recognize him? " "Yes." The old man summoned the child of Susana Reyes. In front of the people, he

said: "Loreta, undress this boy." At this command, Inang Loreta immediately undressed Jose and was exceedingly startled. With tears of joy, she said: "Ama, this is my child, Salvador del Mundo." "Loreta, why is your child named Salvador? " "Because that was the command of the Voice." Next question: "How can this be your son, when he is the son of Susana Reyes? " "No, sir! " Loreta firmly protested, "this is my child Salvador! " After this conversation, Loreta verified that this was her child, and then, they retired to rest. And Ama said that he was the voice that gave the order to Inang Loreta.

(78) The next day, Ama left the boy Jose with Inang Loreta and proceeded with his mission. Unexpectedly, Inang Loreta came to him with the boy, saying to him: "I am giving Salvador back to you." "Why? " Ama asked. "I cannot take care of that boy. He is so unruly." "Why? " Ama asked again. "He took the sled for hauling coconuts and yoked it to the carabao and drove up to a coconut tree in it, and picked coconuts up there. Ama, how scared I was! I told him to come down, and he at once drove the carabao down." Inang Loreta refused to let Ama leave without the boy.

(79a) The next day, he headed for Marigondon, held a parade in front of the monument and delivered a speech. On returning to the house, Ama healed a cripple by dancing repeatedly with him, and afterwards ordering him to walk. The people were amazed at seeing the cripple walk. The next day, he left for Arayat, where Maria Sinukuan personally appeared and conversed with him.

(79b) After their conversation, he left for Manila and slept there. The next day, he left for Indang, Cavite, and went to the house of Mr. Gavino. After resting, they entered the cave of Reyna Isaba. Octoman, Siproso and Fortunato found *camagong* under water inside the cave. They made seven canes, shaped like umbrella handles. Meanwhile, Ama was guarding them at the mouth of the cave, together with the singers. As they were entering the cave, the musicians played for them. The people of Indang admired them because that cave was most mysterious. There was a big banquet, but the three who took the wood were not allowed to eat.

(79c) A meeting of leaders of different communities was held. In Ama's speech, he said: "Brethren, we shall all be crucified, and if any of us succeeds in freeing himself from the cross, he is the true church of Christ. I am the father and this is the son." And he pointed to the boy Illustre. No consensus emerged from this conversation.

(79d) The next event was a contest by the river Royo. Bamboo spikes were placed in the middle of the river and they dove into the water. Ama took a bamboo piece with a node and he inserted his head and body in it.

(79e) The next day, they bade goodbye and proceeded to Bailen. A meeting was held. Ama said that he was Moses, King David, Christ, Rizal, Benigno Ramos, Kapitan Kulas, and he was also the seventh Illustre of the whole world.

(80) The next day, Mang Ignacio of Cubao was ordained shaman and Octoman was ordered by Ama to celebrate the sacrifice for old Igna. He carried him on his shoulder like a log. He placed his face against a spring inside the cave for half an hour, and laid him prostrate for half an hour. Later, he held him head downwards and immersed him in dripping water, and held up his feet, and this also lasted for half an hour. Then, Ama ordered him carried out of the cave and dried, face upward, in the heat for half an hour, then face downward for half an hour. Only then did he regain consciousness.

(81) After regaining consciousness, the old man in turn displayed what he could do. He told Benito Octoman to take from inside the cave some soil placed on a coconut shell, and told the young men and women to blow on it. He covered it with a handkerchief, blessed it, turned it into a lemon candy, and fed it to the people. He also asked for a branch of a coconut tree and had it cut up into small pieces. He cooked this, and it became pork *paksiw.* He also asked for a branch of a banana plant and when this was cooked, it became pork *dinuguan.* The people relished these, used some as viands and others as *pulutan.* Ama gave an example and said: "The roosters with beautiful feathers can certainly be brought to the cockpit, and a large bet can be put on it. A pig, if it is fat, is a banquet offering of a young man." The next day, Ama left Octoman, Mino, Toning, Terio, Juana, Anica and Openg, and went to Manila. Those left behind taught

exercises and prayers to the residents there. There, they composed the song "Sa Bundok ng Banahaw." They stayed there for two weeks.

(82) In the meantime, Ama was in Manila, but nobody knew about it. He crossed over to Marinduque and went to the cave of Bathala, and while they were entering the cave, the boy Illustre was made to walk ahead, and when he was about to enter the cave, he saw a big man lying down, covered with a white sheet. He stopped walking in fright, but with a loud voice, Ama told him to go on. He was still hesitating but the big man spoke: "Jose, do not be afraid, come inside." The boy Illustre could do nothing but continue entering.

(83) When they reached the interior, he saw a huge white boulder that looked like a man. And while the human boulder and Amang Illustre were conversing, the boy Illustre wandered around, and he saw many small horses with men riding on them. In his glee, he tried to catch them but failed. He thought of tripping them up and tried, but he could not catch up with them. He continued walking and he saw a small cup hanging, and it was very pretty. He took it and put it in his pocket, thinking within himself of using it as a toy. When they were leaving, he was told to walk ahead, and he was amazed to feel that as he walked, he was being repeatedly tugged back by the pocket containing the cup. He thought of transferring the cup to the other pocket and continued walking, but the same thing happened to that pocket containing the cup. Later, he heard a voice from inside the cave saying: "Jose, leave that cup, and all those will be yours when the time comes." Amang Illustre heard what the human boulder said, and he told the boy Illustre to leave whatever he had taken. And so, he could do nothing but leave the cup behind, much as he wanted it for a toy. When they had come out of the cave, Ama said: "If you had asked for the cup you wanted, whatever you may wish will be given you, because that cup is mysterious." Ama bade goodbye and said they were now leaving to return to Kinabuhayan, and he promised to come back.

(84a) They left, and Ama said they would walk to Calatagan, Batangas. It was the year 1937. Mr. Laureano Guevarra, although not yet then a member of the faith of the Samahan ng Tatlong Persona Solo Dios, used to go wherever Ama invited him.

He accompanied him only in search of amulets. Once they went, bringing along two bottles of liquor, to a ravine with two mine excavations. The guard for this place was named Arturo. Arriving there, Ama called out: "Son, will you drink with me? " In a voice coming from the ravine, the guard answered: "Yes, Ama."

(84b) Soon after, they left for Biga, Calatagan, for the house of Mr. Silvino Garcia. They were accompanied by two Malacañang agents of President Quezon, of which one was named Alabastro. During their trip, Mr. Guevarra heard the story that when the old man was yet in Palakpakin, they were ordered by President Quezon to fetch that old man and escort him to Malacañang. The old man consented, and when they were about to leave, they seated him on the back seat of the car. After they had driven some distance, they looked behind only to discover that the old man was not in the car. The two drove back, and found the old man asleep in the house. They woke him up and asked him why he returned. The old man answered that he did not return but was left behind. The two again invited Ama, but he said: "You go on ahead and you will find me there." The two left angrily. But upon arrival in Malacañang, they found him there asleep.

(84c) Upon finishing this story, they arrived at Biga, at the house of Mr. Silvino Garcia. And Ama also found there a former companion of his in digging up tree stumps, named Meliton. Ama said: "How is the maiden Canding, whom I was courting? "

(85) It was before the Spaniards came (to Look) when he and Meliton used to dig up tree stumps. Meliton told the story of his association with Ama and many other companions in Look, when they fought against the Spaniards. Because of old Illustrisimo's power, not one of the companions was killed or injured. And in those times, whenever they would be chased by the Spaniards, they were not caught, because they sometimes became invisible, because when Ama would say "dagat! " a sea would appear before their eyes. When he would say "ulap! ", a cloud would cover their vision.

(86) After telling stories, they left for Matabungkay. Ama said that he also used to dig up tree stumps in this place; they could not believe this for it was a small man that they saw digging, and not Amang Illustre. But Ama added that Andong was the name of the man at whose house he resided. And Damaso was

the name of the man to whom he gave his salary of ₱18, which he had not collected even then. Damaso verified this fact that somebody had left such an amount with him, but he looked different.

(87a) Not long after, they left Matabungkay and went to Tanag, Lian, Batangas, and when they passed through the township of Lian, those who saw them greeted them with "me-e", which angered Ama's companions. But the old man said: "Do not be angry, for they do not know what they are doing; it is not your fault but theirs."

(87b) Mr. Guevarra observed that whenever he produced money, the old man would summon his son Jose and in his presence, he would stroke his beard, and when he opened his hand, there would be money.

(87c) When nightfall came, Ama told everybody to go to sleep. When Amang Illustre was lying down, they observed small dots of light flitting up and down Ama's body. The young Illustre, lying down beside Ama, would try to block the dots of light with his hands whenever they passed over Ama's body but he could not catch them.

(88a) The next day, Ama said that they would first work on the cave of Tanag. They made a Templo in Tanag, and those digging were the people from Balibago, Luntel, Palingkaro, and Lian. Ama again departed but told them to continue digging. Not long after, he returned, performed a mystery rite, berating Inay Sana for nagging people during a meal. Later, he told the people to go to sleep. The next morning, they resumed the work of digging and boring the cave, but when they were digging up a huge boulder, they saw that Ama had passed over to the other side of the boulder without anybody seeing where he had passed. And when they had dug up and removed the boulder, they saw Ama seated on the spot from which they had removed the boulder. It was August 7 when the people were told to go up the cave and pray, and during their climb, the slower ones were made to walk ahead and the faster behind. Ama set on fire the cogon on the wayside and when they started running, none of the slow walkers was left behind. Ama enjoyed this and said: "Marakulyo! You said you were slow; why are you so fast now? "

(88b) When they reached the cave, they said their daily prayers, and after this, Ama prostrated himself and bade the people to prostrate themselves on the grass in front of the Templo. Ama said: "If a cave is not built, there will be no salvation, for there will be no place to run to."

(89) Afterwards, they went to Balibago and built a cave there. And when they were digging, Ama said: "On the other side of that log, you will find two holes where you will take something." They continued digging and they found the two holes, and in them, a skull and a small knee-cap, and these were entrusted to the care of Mr. Poruso.

(90) The next day, they returned to widen the cave. With them were Amang Illustrisimo and Don Jacobo Zobel, owner of an hacienda in Calatagan, Batangas. When they reached the cave, Don Jacobo said that he was donating a few hectares of land that would include the cave. On hearing this from the rich Spaniard, the people were overjoyed.

(91) But Amang Illustrisimo pulled out from his waist a roll of paper and when he opened it, Don Jacobo was amazed, for the paper in the hands of Amang Illustrisimo was the title to the Philippines. Amang Illustrisimo patted Don Jacobo on the belly and said: "Don Jacobo, remember this, and when the time comes, you will vomit what is not yours." After their conversation, they returned home. And after widening the cave, they also then bored and widened the cave in Tibig, also within the boundary of Balibago, Calatagan, Batangas.

(92a) The next day, they proceeded to Tuy, Batángas, obtained permission and paraded before the monument. Ama gave a lecture, and when this was over, he healed a cripple. The next day, they proceeded to Palingkaro, to the house of the Apasan family. While there, Ama left for Manila but returned to Palingkaro. After his return, they travelled again, toward Bayabasan, as far as Kaylaway. Upon arrival, they prayed. The next day, they went to Nasugbu, obtained permission, paraded in front of the monument, where Ama gave a lecture.

(92b) When this was finished, they left for Wawa and prayed, and Ama gave a lecture. The next day, they proceeded to Lian, to the house of Zacarias Cabali, obtained permission, and paraded

in front of the monument, and after this, they slept in the house of Mr. Victor Bundok. The next morning, they proceeded to Tanag, to the house of Monte Alegre. The next day, they left for San Diego and returned to Lian.

(93) After staying for one month in Batangas, they returned to Gagalangin in a truck of Mr. Victor Bundok. After a few days, they returned to Kinabuhayan and continued hewing rocks for the Templo of Kinabuhayan, but Parparo Engenero became interested, thinking that it was all full of gold, and negotiated to pay for the Templo. But instead of paying, he loaded rocks and soil inside twelve jars, secretly brought them out and to Manila, but at their arrival in Manila, the rocks and soil turned out to be worthless. Laguardia, on the other hand, became interested in becoming president of the Samahan in order to gain possession of the wealth hidden in the mountain. But Ama anticipated him by telling him that he would be the third president of the Samahan.

(94a) The next cave to be dug was under the basement of the Central, and it was in that cave that the *dignum* wood was obtained for making canes and clubs used for exercises. These used to be made by old Costan and Candido. This cave was quite terrifying; when those who worked there would come out, they would be bent and dizzy. At the bottom of the interior of this cave, there was water, said to be a sea, and witnesses testified that they could hear cockcrow inside.

(94b) The next cave to be dug was the fragrant cave. The five Letras went along. While this cave was being dug, Openg was killed by an avalanche that buried her. Ama took her, immersed her in the well of Kinabuhayan, recited *salmos* over her until she was revived.

(94c) The digging was stopped and Ama travelled. But before leaving, he left this saying with those left behind in Kinabuhayan: "My children, I will be leaving, but I tell you that where I leave you, there will I come to you." While Ama was travelling, bad weather set in, with strong winds and rain. In those days, the huts of each *balangay* were beside the river of Kinabuhayan. In one hut near the *balukanag* tree near the river side, there lived two old women and two girls. The old women were named Toyang and Fely. The two girls were Tarciana and Ana. Nature caused the weather to worsen; companions went

over to them to tell them to leave the house by the riverside. But they refused to leave the house, saying that Ama before going away, entrusted them with the saying: "Where I leave you, there will I come to you." Nevertheless, they reminded them that that saying of Ama had a spiritual interpretation. But they did not believe this, and they refused to leave.

(95) Unexpectedly, Ama came. When he heard that Fely's group refused to leave, he became worried and said: "These senseless children will kill themselves." He rushed over to the riverside. On arriving at the shore of the river, he saw the house being carried away, and so he plunged into the flood to rescue the drowning ones. As he plunged, people clearly saw a big boulder roll over him and press down on him. The people beside the river continued praying. Some were crying with fear that Ama would probably not come back anymore.

(96) However, after a few hours, they were overjoyed to see Ama crossing the river, but the four were not with him; they had been carried away by the flood. It was four days later when the flood subsided, and the corpse of Ana was found in front of the Templo, with her bag still strapped to her shoulder, and the mongo beans inside had already sprouted. The corpses of Toyang and Tarciana were recovered near the Colegio, and of Fely at Sta. Isabel, naked and one foot amputated. And when the watchers noticed how beautiful and maidenly were the breasts of the old woman, the corpse, like a living person, showed embarassment and turned away.

(97a) Not long after this event, Ama left Kinabuhayan for Marigondon, to the house of Quiniquini in the barrio of Mamba. The next day, he proceeded to Naic, to the barrio of Hulugan, Tanza, Cavite, and his companions slept in the open field.

(97b) After passing the night, they rode to the town of Cavite, and went to the residence of an acquaintance of Ama. He lectured on faith and healed the sick. While he was healing, an old woman came. He asked her if she knew him; she answered: "No, sir." Ama introduced himself and said that in those days, he lived there as her husband. When the old woman verified that he was her husband, she embraced him tearfully.

(97c) The next day, he proceeded to Gagalangin, in Manila, to the house of Tomas Martinez. That night, Ama said: "We shall go to Olibete." And so, the next day, they started their northward journey. They stopped in the town of Laur. They obtained permission from the municipality and held a parade before the monument.

(97d) Ama lectured and held a prayer service in the Aglipayan chapel. During the service, there was a heavy rain. The townspeople were amazed to see the water only in the streets.

(97e) After the prayer service, speeches were delivered by Tomas Martinez, Servillano Jota Maris, and Manuel Payomo. After the speeches, the waters subsided. Witnesses testified that while Ama was sleeping, women were chanting for him, and simultaneously, he was giving a speech at a barrio meeting. And witnesses testified that he was lecturing in front of a store. The people interpreted what they witnessed as proof that the old man had three bodies. Thus, Amang Illustre was considered king of the *engkantos.*

(98a) And so, one day, there came Amang Malumbay, head of the faith-community of Adarnista, to the house of Benito Octoman, companion of Amang Illustre. After eating and resting, Amang Malumbay introduced his companion. The old man introduced himself as Amang Illustrisimo of Bantayan, Cebu. Old Illustrisimo narrated the story that when there were only seventeen houses in Manila, he and Amang Malumbay were partners, he as a priest and Amang Malumbay as his *sacristan mayor.* After telling many stories, he said we must believe in God and be one with our fellow men. After the exhortation, they bade farewell and departed.

(98b) The next day, they passed the cave of Olibete and opened up the cave of Adarnista. And they proceeded to Kinabuhayan.

(99a) After a few months, they returned to Olibete and distributed prayers to them: "Cuatro Pilares," "Santong Espiritu," "Oh Dios na Ama," "Pasalamat sa Umaga," and "Ayp Secolondom." After the distribution, Ama ordered a list of the members made, and a registration executed. He said: "Do not build big houses, stay in small huts, for earthquakes will come and big houses will fall down and many will die."

(99b) After his exhortation, they departed for Kinabuhayan the next day. One Friday, the family of Benito Octoman heard a voice chanting the "Santong Espiritu" in a soft and gentle style, but could not tell where it was coming from; they searched for it in the attic, in the basement, but in vain; and so they stopped searching and simply listened until the end.

(100a) Year 1938. There was a change of registry and administrative board. The institution was registered as "SAMAHANG ESPIRITUAL MAY KATAHIMIKAN MAY KASARINLAN SA BUNDOK NG BANAHAW." President–Mr. Venancio Wagan, Secretary–Jesus Detaunan. It was decided then by the newly constituted board that the Adarnistas would be in charge of the celebration on the twenty-seventh of August.

(100b) There was much activity in Kinabuhayan. Old and young, lads and lasses, were seen helping in transporting materials for building the Central, dining tables, road levelling, a street along the Kinabuhayan wall to the Kolegio. For this work, Ama appointed Venancio Wagan, Amang Malumbay and other companions.

(100c) There was great rejoicing during the feast day. There were many people, a band of musicians, games, singing, dancing, eating, fireworks, a procession to the Kolegio, bathing, a parade of the servites, a program, mystery rituals, and lectures by Ama. More than fifty people felt possessed by the spirit, and it was also observed that the big boulders in Kinabuhayan site were speaking. After August 27, Ama said: "I am leaving for Batangas. Continue to dig in the fragrant cave." He also instructed them to stop digging once they smelt the fragrance.

(101) After a few days of Ama's stay at Tanag, Lian, Batangas, the spirit called out "Rosa" and said that she was dead. Ama at once left for Kinabuhayan and found Rosa dead indeed, and laid out at her funeral wake. Ama demanded to know the cause of her death and the people said that she had taken some of the fragrant water in the cave. On learning this, Ama ordered them to dress the corpse in blouse and skirt and then said: "Arise." The dead woman arose, and he ordered the maidens to go through their exercises, with Rosa in their midst, who was being waked just a while back.

(102a) After a few days, Ama returned to Batangas, together with the Letras. Lian was the first town where they paraded. They first held a procession inside the town, and then they went through their exercises. Ama lectured. The next day, they went to Nasugbu, got permission from the municipality, paraded in front of the monument.

(102b) After Nasugbu, they went to Balaytigue and held a parade. During the exercise, an old woman approached Ama and tearfully embraced him. This was Inang Opong, Ama's wife when his name was Kulyog. Old Opong was amazed because Ama had died on her lap long ago, and had been buried. The old woman was bent over very low. Ama stroked her back and suddenly slapped it. Inang Opong cried out, as she curved backwards, facing upwards. And so, Ama massaged her and straightened her standing posture. Inang Opong was profusely grateful.

(103a) The next day, they left for Manila and again they paraded at the Temple of Solomon, together with the unshod brotherhood from Batangas, and they also met there the group of Adarnistas led by Wagan.

(103b) After this, Ama said they were leaving. Upon learning this, Tomas Martinez approached Ama and said: "Ama, if possible, leave your son Jose behind. For he is now of school age. Let him study here." Ama told him to ask the boy himself. On being asked, the boy refused to stay behind and study. And so, when Ama left, the boy went with him, and they went to Kinabuhayan.

(103c) After a short stay in Kinabuhayan, they returned to Manila. When they paraded in Malacañang, all of them went barefoot. Thousands of people watched them. On that occasion, President Quezon paid his respects to Amang Illustrisimo. This was published in the *Tribune* newspaper dated July 21, 1938.

(104a) After this, they left for Batangas, went to the municipality of Tuy. When Torio learned that Amang Illustre was there, he went to the municipal office and got permission from Mayor Calingasan for Ama to accompany him. The mayor answered: "Yes, if he wants to accompany you." Ama accepted Tripoli's invitation.

(104b) At that time, Francisco Tripoli was sick and one year in bed. They were amazed to witness Ama, upon arriving at

Tripoli's house, call his name and bid him rise, even though he did not know him and had not seen him. At Ama's bidding, the sick man arose. When Ama came upstairs, he told him to sit on the chest, and he was able to sit up without assistance. To the seated patient, Amang Illustre said: "Prepare to accompany me to Marinduque." But the sick man answered: "How can I accompany you? I am still weak." Ama massaged the sick man, and he was able to walk.

(104c) They left Tuy for Balibago. Upon arriving there, they held a parade, and afterwards, they returned to Tuy and paraded in the neighboring barrios and proceeded to Palingkaro. They left Palingkaro for the town of Bailen. Upon arrival, they held a parade.

(105a) One day, Inang Loreta invited Ama to hold a parade in Lobo, Marigondon, and Magallanes. After this, Ama ordered a parade held in a Batangas town. On their way to Batangas, they were drenched by a heavy rain. The rain did not last long and the sun shone and the intense heat rapidly dried their clothes. They held a parade upon arrival.

(105b) After this, Ama said: "Let us cross over to Marinduque." They immediately hired a boat. They left the dock at 4 p.m. But at 6 p.m., bad weather set in and the sea became strong. While the boat went on, Ama lay down. The gale lasted until the following afternoon. Ama's companions all got sick.

(105c) The boat put to shore at a barrio in Gasan, Marinduque, but they could not immediately find a place to stay in. (106a) Ama approached the nearest house and begged to be allowed in, for his companions were feeling weak. They were heartily welcomed by the owner and were bidden to rest. After resting for a few hours, Ama said: "Get dressed and we will hold a parade." And when they were performing their exercises, some fainted from weakness. Many were amazed to notice that their onlookers had compassion for them. When the barrio captain saw them, he approached Ama and begged him to accept his hospitality: "Our house is small, some will have to sleep in the basement and others in the horse stable." Ama consented.

(106b) The next day, they bade goodbye to the barrio captain at their departure. They hired a *calesa* to carry their load, and they set out on foot for Boac.

(106c) On arriving at Boac, they rested; after a few hours, they held a parade. After the parade, an old woman approached Ama, saying that she recognized him. (107a) Ama was the first to question her: "You used to have a man helping you, and you gave him a bespotted coat, did you not? " She answered yes, and she accompanied those going to the cave, and she became Ama's guide in going to the Marinduque cave.

(107b) While travelling, they passed through a barrio, and the guide requested that they be given a meal. The request was granted and food was immediately prepared. The host, after cooking the food, set the dining table, and asked the servites to be seated. They started to recite the "Santong Espiritu." While the prayer was about to end, Ama began a mystery ritual. And so, no one could eat. They started out walking toward the cave. They stayed a few nights inside the cave, and Ama said mass there. After the mass, Ama said: "We are leaving."

(107c) They left the cave and went to Pulo. Upon arriving there, they held a parade, and then proceeded to Yawe and stayed there a few days. They left Yawe, passed Lucena, and went to Marinduque. There, they visited the cave, went on to Sta. Cruz, Marinduque, to the house of Sergio Lace. There, they left seven companions and returned to Kinabuhayan and celebrated a feast.

(107d) After the feast, they left Kinabuhayan and went to Palingkaro. During their travel, Ama spoke mysteriously to the people along the way and said: "Do you want independence? " The people said, "Yes sir." "In that case, give me all your wealth."

(107e) On arriving at Palingkaro, he said: "We shall again cross over to Marinduque.

(108a) They left Palingkaro and walked to Batangas, Batangas, and there they obtained passage for Marinduque. For two nights, their boat sailed and the weather was bad. A crew member approached Ama and asked if they would land. He answered: "Do not worry, I will take care of that." Soon the boat beached at a barrio in Casan, Marinduque. Upon arrival, the servites were told to dress and perform their exercises. After the parade, they dined, and Ama said: "Let us ask permission from the township and let us parade there." After obtaining permission, they paraded before the monument, and Ama lectured.

(108b) Afterwards, all went together to Boac, and went to the municipal hall and slept there. The next day, they held a procession and a parade in front of the monument and Ama lectured.

(108c) The next day, Ama received an invitation and was escorted to the cave. He performed a mystery rite: he produced money for carfare to go to the host's house. They returned that same afternoon.

(108d) The next day, they went to Mogmog, Marinduque. They got permission for a parade. After this, they went to the cave of Bathala. (109a) When they were already in the cave, Ama asked this question: "Who among you cannot last without eating rice? " No one answered, so he ordered abstinence from rice. The next day, they entered the cave, passing across the river. After crossing, they noticed that two women were missing. And so, they searched for them, and they found them dead. The Constabulary learned this and they took them. But they asked Ama: "Were you with them when they died? " Ama answered: "No, and if I were, you could not be questioning me anymore."

(109b) The Constabulary made no further comments and sent the body to the town of Sta. Cruz, Marinduque, and to the church to be blessed by the priest. The priest refused to bless the body because the companions said they had no money with which to pay. And so Ama said: "Partners, let us go," and they left the body. The priest hurried after Ama and said: "Here is ₱15.00 and I will bless the body. Please take it away." After the blessing, the body was brought to the cemetery. The sanitation officer cut and opened up the body. Ama got angry and said: "If you had not opened it up, I could have revived it." Ama told them: "You are guilty of homicide."

(109c) Ama was brought to the municipality and was fed there, and after eating, he was cross-examined. After the questioning, they went back again to Bathala and took the Inang Karagatan, returned and passed through Lucena, proceeding to Kinabuhayan. On arriving there, they continued boring Eden, and the Inang Karagatan was then turned over to Victor Bundok.

(110a) In the year 1939, Amang Illustre went down to Malinao, proceeding to the house of Mr. Teodulo Monsalud.

In Malinao, a parade was held by the five servites, the seven Birtudes, the Angelicas, and the Angelicos. Lectures were given by Amang Illustre, Venancio Wagan, Vellano, and Tomas Martinez. Later, at a meeting, a board of directors was organized. President was Julio Coronado; vice-president, Teodulo Monsalud; and adviser, Gregorio Condino. After this, Amang Illustre ordered the designing of the flag of the Samahan ng Tatlong Persona Solo Dios.

(110b) The next day, they left for Kinabuhayan. Not long afterwards, he said he would go to Mauban, passed through Nagcarlan and walked toward Liliw, sleeping in the municipal building by nightfall. After 2 a.m., he left Liliw in a truck loaded with coconuts. It was morning when he arrived in Mauban.

(110c) Upon arrival, he requested permission from the town officials to present a program in front of the monument. He continued his mission of healing the sick. He miraculously healed a crippled woman. He bade her rise and when she had risen, he assisted her until she could continue to walk.

(111) During his mission in Mauban, he was assisted by Mr. Maximo Cena, and he witnessed the miraculous deeds of Amang Illustre. Only then did he hear the Voice that he had never heard before. He heard Amang Illustre narrate all the events in Mauban before the flood. At that time, there was revelling in the house by the river, dancing, singing, drinking. Unexpectedly, an old man came with a dog and a cat, riding on a broken banca. The old man gave a warning to the people saying, "Stop your merrymaking; you must pray to avoid the coming flood, for these are burning times." They laughed at the old man and refused to believe him, saying that he was crazy. After the warning, the old man left. Because of their unbelief, they continued their merry-making.

(112) But unexpectedly, the rains grew stronger and stronger, until a deluge washed away the house and carried away the dancers and drinkers. Mr. Maximo heard all this narrated by Amang Illustre, who said that he was the same old man riding on the broken banca.

(113a) After this, they journeyed back, passing through Balugbugbaboy, and passed two nights there. The next day, they travelled again toward Lucban. Upon arrival, they obtained permission and held a parade. The next day, they went to

Tayabas, held a parade and celebrated the New Year there. After New Year's day, they rode to Kinabuhayan.

(113b) After arrival in Kinabuhayan, Amang Illustre formed a group of three Joses and three Marias. Appointed as the three Joses were Mr. Jose Illustre, Jose Lagan, and Jose Villareal. The three Marias were Misses Maria Coronado, Maria Oflaria, and Maria Dimapilis. After this, they paraded and presented a program in front of the Templo. Then, they went to the spring in Kinabuhayan and immersed the three Joses and three Marias while the seven Birtudes sang. During this immersion, all the people bathed, and after this, each one was made to drink seven mouthfuls.

(114) One week passed and a feast was held on August 27, attended by many people. During this, Amang Illustre, Alejandro Condino, and Pedro Condino of Yawe Central, returned to the Kinabuhayan location, and it was also during this time and in this place that an old man lectured before many people. Amang Illustre told Pedro Condino to see who was lecturing. Pedro Condino returned and said that the speaker was Amang Illustre. Amang Illustre said: "You are a windy fool, saying that I am lecturing there when I am right here drinking with you." Amang Illustre arose and went to the Templo, and the speaker at Kinabuhayan also vanished. And many people followed those going to the Templo.

(115) On arriving at the Templo, Amang Illustre performed a mystery rite. He told the people to lie down on the plaza of the Templo, and a heavy rain fell. After a few moments, he bade the people rise and go to Kinabuhayan. On arriving there, Amang Illustre carried Luis Odnemer, Servillano Jotamaris, and the three Joses on his shoulders, and danced with them, and because Jose Lagan was missing, Luis Odnemer took Manuel Contento as substitute for Jose Lagan. After dancing with the three Joses, he told the people to prostrate themselves on the footprint in Kinabuhayan spring and told them to go through to the other side of the boulder. After this, all returned to the houses they had built.

(116a) August 1939 saw a change in the registry and board of directors. Recorded in the registration was the title "SAMAHAN NG TATLONG PERSONA SOLO DIOS." President–Ceferino Laguardia, Secretary–Teodoro Bojactin.

(116b) Ama left town with the five Letras, Benito Octoman, and others, for the purpose of healing President Quezon. When Ama's group entered the bedroom, he sat at Quezon's bedside. As he mixed his chewing wad, the five Letras danced and sang over the patient, while the doctors, lawyers, and engineers watched. Ama told Benito Octoman to heal Quezon. He immediately massaged him with oil at the joints and at the temple. He fanned the whole length of his body. During the fanning, Ama dictated these words: "Whether you live or die, I do not care." He pronounced these words seven times. Not long after, the patient slowly arose, stood up, approached Ama and kissed his hand.

(117a) Before the cure, he continually stayed in bed. The attending doctors and lawyers were amazed to see President Quezon becoming stronger and stronger.

(117b) When Ama felt that the President was well enough, he started questioning him. First, Ama asked Quezon: "Son, if you bring progress to the Philippines, will you redeem us? " Quezon answered: "Yes, Ama." "And if we bring progress to the Philippines, will you let us redeem you? " "Yes, Ama." "If you obtain Philippine independence, will you have doctors? " "Yes." Ama counted the doctors and asked: "My sons, are you doctors? " "Yes." "If you are truly doctors, when shall we plow up our burial grounds? " "We cannot do that, for the burial grounds are for the dead." Ama said, "You are still incapable; when the time comes, I will teach you healing such that burial grounds can be plowed up."

(117c) Ama turned to question the lawyers: "Sons, are you lawyers? " "Yes, Ama." And they told him where they had studied law: Madrid, Washington, London, France, Italy. "If you are truly lawyers, when shall we destroy the prisons? " "That cannot be, Ama, for prisons are for criminals and the insane." "Sons, you are still unprepared for freedom. The day will come when I will teach law such that prisons may be destroyed." Ama turned to question Quezon: "If the Philippines becomes independent, will you have engineers? " "Yes, Ama, there they are." "Are you prepared, my sons, for independence for the Philippine nation? " "Yes, Ama, we shall try to be." "If so, when will the mountains be levelled to fill up the oceans so that arable land may increase and feed many people? " "Impossible, Ama, we cannot do that." "Print this on living stone, the day will come when I will teach engineering such

that mountains may be levelled, continents and islands will be joined. This will be one land, beloved of the East.

(118a) "And now, President Quezon, before we say goodbye, under your authority, I entrust this young companion of mine, Bartolome Illustrisimo, as a clerk in Malacañang." "Yes, Ama, thank you; it so happens that we lack employees." Ama made another request saying: "If possible, I will now take his salary of two months, for we have no carfare." "Yes, sir, I will have the papers made out, and both of you will sign."

(118b) When Benito Octoman heard this conversation, he did not know what to do, for it was he that Ama referred to as Bartolome, and he was embarrassed that he had no schooling. In short, he signed the papers almost unconsciously. When Ama and his companions had left Malacañang, he decided to escape, chased his companions, and caught up with them in San Pablo. When Ama saw him, he winked at him saying: "You understood, didn't you? " It was Benito himself who was told to spend his salary on drinks, cigars, and pork.

(119a) On arriving at Kinabuhayan, a mystery rite was performed, and at that moment, there arrived many people from Sampalok and Mauban. In their awe at Ama and his mysteries, they spontaneously gave him what they had with them: money, prayer booklets, amulets, and medals. Ama bade Benito to collect these and the hat was filled to overflowing.

(119b) It was past midnight when they were praying, and Benito and the five Letras were told to pull out each hair from his beard. And these were distributed to all present. He advised them to put wax at the root of each hair and to wrap it up. "Take care of it and keep it on your person, for that is my life with you. And when that is gone, I also am gone from you."

(120) Year 1940. Election time. Mr. Herrera and a companion went up to Kinabuhayan, seeking help from Amang Illustre for candidacy as mayor of Dolores. They were warmly received in Kinabuhayan. Amang Illustre agreed to help them. After a few months, election day came. People returned to Kinabuhayan to express their mandate. At 7:00 in the evening, the counting started. And when half the ballots had been counted, Mr. Herrera was losing, and he went to Amang Illustre and told him that he had

already lost, but Ama said: "Don't worry. I will take care of it. You go to sleep." The candidate left trusting in what Ama said. After his departure, Ama lay down flat on his back, and seemed to be conversing with many people. After the counting, Herrera won. Herrera and family and companions were overjoyed, and they wondered why all the ballots counted after Herrera saw Ama came out for Herrera.

(121) Soon after, Herrera invited Ama and his companions to town to feast them. Ama consented and told the servites to dress up in blouses and skirts and the triangular headpieces. While walking, their banner was unfurled. They were greeted with "me-e", for their companions had long hair and beards. Ama answered: "We merely lead and you follow," and they continued walking. When they came to a huge boulder called San Pedro, it became dark as night and they could not see. And so they stopped walking and sat down.

(122a) Soon after, Ama stirred and the spot where he was seemed to be bright. He stood up and raised his hand. It became bright. They continued walking. On arriving in town, after resting, each one obtained food placed in cut banana sheath. Being hungry, some ate at once upon receiving their food and failed to say grace before meal. Ama got angry, performed a mystery rite, threw away the food, and continued to climb. His companions followed him. As they walked, they passed by a wedding. When they saw the table prepared, the companions went in and sat at the table. One old man saw them and said: "Dinner is not yet served, for the bride and bridegroom have not yet arrived." But they did not leave, and instead, they prayed the "Santong Espiritu." They left after praying.

(122b) At 10 p.m., they were still walking, although they had not eaten anything since daybreak. When they came again to the big boulder called San Pedro, Ama stopped at the boulder again, and in the cogon field, the people including the servites in their blouses and skirts. And when they had lain down, the maidens felt raindrops, and one of them whispered this to Ama. Ama arose, parted the cogon and found a wide slab with a hole, whence water spouted, and they drank.

(123) After drinking, they lay down again, but Ama told one to climb up to Kinabuhayan to fetch roasted coffee. Soon this man

returned bringing coffee and bread. After drinking, Ama said: "We shall go up now." So, they all went up together. When they arrived at Kinabuhayan, they were bidden to bathe, and Ama poured pails of water over them. After this, Ama said: "Remember this, my children, all these will be fulfilled; you will have food, but it will be almost impossible to eat." After this, they prayed and then slept.

(124) The next day, there was a program, a meeting, a lecture by Ama, bathing, levelling of the Templo, and work in their farm. Ama said: "My sons, the sun of victory will rise in the East; when the sun shines, many will rejoice and many will be saddened and there will be misery. The earth will be troubled, my sons; be vigilant because you know not the day nor the hour. The Father will come like a thief, and he who is found awake will merit heaven."

(125) Ama said: "We shall leave and go to Nagcarlan, and we shall be arrested by law officers and brought to Sta. Cruz to be imprisoned. After two weeks they will bring us to Muntinglupa to face the firing squad. But at the moment of our execution, we shall fly to Tatlong Tangke. And so, wait for three shouts. After you hear my third shout, I shall be in Durungawan. And so, Fortunato, Benito, when you hear my shout, try to assemble the brethren at Tatlong Tangke, and there I shall teach you lessons for seven days. After that I will disperse you throughout the world."

(126) The next day, Amang Illustre left for Malinao, Nagcarlan. After a few days, police came to arrest him on charges of being a fifth columnist or Ganap, meaning pro-Japanese. Also arrested by the law officers with Ama were Teodulo Monsalud, Pedro Royo, Juan Villadolid, Pedro Siwa alias Bayani, and others. They were jailed in Nagcarlan. Food was brought to them by Gaudencio Royo and other brethren.

(127a) After four days, they were transferred to the prison of Sta. Cruz, Laguna, where they stayed for two weeks. The brethren once visited them there, together with their families. Ama told them not to stay long, blessed each one and told them to go home lest they meet with trouble on the way. They left after the blessing.

(127b) On their return trip, some law officers tried to take their vehicle in order to transport soldiers. And so, Teresa tied a

handkerchief around the head of the boy Illustre and said that he was sick and had just come from the hospital. The soldiers believed this and did not take away their vehicle.

(127c) After a few days, the prison in Sta. Cruz was bombed, and the group of Ama managed to escape. And while walking, upon arriving at the turn toward Mahayhay, Ama started begging alms all the way to Nagcarlan town. That night, they had a meeting in the house of Teodulo Monsalud and the topic was the building of the New Jerusalem, "because," said Ama, "we are disappointed, my children, that Mother did not permit us to succeed. Therefore, the people of Malinao will be told to go up to open up the new paradise and the new garden." Ama said: "And remember, my children, that where there was darkness, there will be light." (Maglilinaw - Malinao)

(128) After the meeting, Ama lectured in an alien language. The next day, the people of Malinao, Nagcarlan, went up to Kinabuhayan. And in their walk, they encountered bad weather and a very heavy rain. When they came to the stream at Ipit, there was a big flood. When they were about to cross the flooded stream, they were amazed to see the water suddenly rolled back and the flood stemmed. But after they had crossed over, the strong torrent resumed, they continued walking. Upon arriving at Kinabuhayan, they came upon Amang Illustre kneeling immersed in the spring of Kinabuhayan. When everybody had arrived, Amang Illustre stood up. And because Maxima was ailing, Ama escorted her to Eden to heal her. And when they were inside the cave, he told her to look down the well of Ina ng Karagatan, and she saw the water boiling and heard a voice coming from under the water. Ama scooped up water and gave her to drink. After this, they came out and she felt cured.

(129) The next day, Ama said: "Open Paradise and the Garden and let the elect enter." Immediately, the decree to clear the forest became compulsory. That was the time when all the farm clearings in Kinabuhayan began. Together, old and young helped. Instead of rice, they ate scraped papaya, and for viands, they boiled papaya fruits. They fed on these for six months.

(130) This place used to be wild in those days. Everyone who climbed up here used to bring bamboo containers in which to urinate, because it was forbidden to urinate just anywhere.

There was an incident. On a dark and damp night, Rosa, a servite of Ama, went outside and squatted to urinate. Suddenly, she felt abdominal pains and she immediately went upstairs to tell Ama. Also immediately, Ama called out, and a voice answered: "Ama, Rosa's skirt covered me and I was all wet." Ama said: "Please excuse her for she cannot see you." "Yes, Ama," said the voice, "but please tell them not to urinate and defecate just anywhere, lest we dirty our feet."

(131a) The next day, Ama said: "We shall chop down a town head" (punong bayan). They went to the forest and chopped down two big trees (punong kahoy), and this turned out to be the meaning of "town head." After chopping down the trees, Ama shouted: "Long live! We shall destroy the old Jerusalem," and they continued clearing the forest. Villano brought some people from Yawe to clear the forest. The levelling of the Templo continued through the night.

(131b) The next day, while Ama's group was working at the forest clearing, they saw at Tres Maria a wooden pole as thick as a bolo handle, straight, of seven arms lengths, with a white, thin bark, and with three leaves at the tip. Ama showed it to the companions, cut it up into discs, each half an inch thick, four pieces to each one. On each piece, there appeared different designs and shapes, the main piece had the letter A and E. Ama advised the recipients to take care of them and the day would come when these will be objects of search, and they would know their power.

(132) After one day, Ama went to Manila, and continued on to San Luis, Pampanga, held a parade and a procession all the way to Candaba. A meeting was held there. Those present were Venancio Wagan, Teofilo Cortez, Juan Laganio, Manuel Payomo, Angel Lorenzo, Luis Taruc, and Pedro Taruc. The discussion theme was the unification of the group and the formation of a legion. But this was not confirmed. After the meeting, Ama distributed wooden pieces to the participants, except to Angel Lorenzo, because there were not enough. Angel Lorenzo became angry, and when Ama's companions had left for Kinabuhayan, he made Ama kneel in front of many people and said that he was a greater man than Amang Illustre. Not long afterwards, Ama's companions learned that Angel Lorenzo had died when a train

hit the vehicle in which he was riding, and he was the only passenger who was thrown out.

(133) The next day, Amang Illustrisimo and his companions left for San Leonardo and continued to Cabanatuan and Muñoz. After resting a while, Amang Illustre said goodbye to his companions, saying that he was going somewhere, but without taking any companion. The hours flew fast and evening came, and while the maidens and their companions were resting, serenaders came. The owner of the house asked Benito Octoman to decide whether or not to admit the serenaders. For the sake of courtesy, Octoman agreed to admit the serenaders.

(134) But at that moment, with no one but Octoman noticing it, Amang Illustrisimo arrived and told him to unfurl the flag and to place a chair behind it and to tell the maidens to sing the exercise hymns, and having said this, he again disappeared. The young men started singing, and afterwards asked for a song from the maidens. After hearing the maidens' voices, they asked to be permitted to introduce themselves, and permission was granted. The first young man came up to introduce himself to Engracia, and while they were shaking hands, he said: "I am pleased to know that we are relatives and from the same town in Batangas." But to their amazement, after having spoken, he became rigid and silent, keeled over, and died.

(135a) Everybody was surprised, and the serenaders ran away in terror. Without hesitation, the owner of the house sent for two health officers, one from Gapan and the other from San Leonardo, N.E. After examination, they said that there was truly no hope of reviving the young man.

(135b) The next day, Amang Illustrisimo arrived and said: "My children, thank heaven that you are saved from danger simply by invoking the Father's name." And he said that the young man had brought a vehicle with them in order to kidnap the maidens.

(135c) Afterwards, he told his companions to prepare and they left for Manila. After arriving in Manila, they all went on foot all the way to Kinabuhayan. After resting a while, Ama talked about holding a butting battle between two young bulls. There was a merrymaking, there were mystery rites and meetings day and night for seven days.

(136a) The clearing of the forest continued, and some cleared the other side. They planted *gabi* tubers. The boring of the cave also continued. They also dug up the secret doorway, and during this, Ama continued with his mystery rites, and said that the secret doorway led to Paradise, and that under every town, there is a connecting tunnel.

(136b) The next day, Ama said he was going to Batangas. He was accompanied by the five Letras and the seven Birtudes and he left Kinabuhayan under the care of Villano. Before Ama left, he entrusted the servites to the people of Malinao who were to bring them food and other needs once in a while. And when they would run out of food, they would endure it by eating boiled and saltless *sayote,* and roasted *gabi* tubers.

(136c) Once they thought of going to town to sell *sayote* in order to buy salt. One day at dawn, without any breakfast, three maidens carried two baskets and half a sackful of *sayote* to sell to the people of Dolores.

(137) Unexpectedly, they came upon some people eating breakfast by the roadside, who persuaded them to accept food, but instead of eating, they wrapped up the food and carried it with them, and continued their walk lest they should be late for selling. Unfortunately, when they arrived in town to sell, not one *sayote* could be sold. There was nothing to do but throw away the *sayote* in the ditch, and they walked back up to Kinabuhayan. They were hungry and thirsty on that return trip. But they were afraid to eat the food they were carrying, because at that time, those who ate without permission would get sick. Also at that time, it was not permitted that only those with food could eat.

(138) While Amang Illustre was in Batangas, a Sinakulo was held in Kinabuhayan to be photographed by the *Tribune* newspaper. One night, when Ama was in Batangas, and Villano was in Kinabuhayan, they communicated in the spirit. Amang Illustre said that the servites must prepare "weapons," for there will be war or disturbance. He also said that they must prepare their dresses. (139a) At that time, prayers were called "weapons." And so, the five Letras completed the song "Oh Amang Bathalang Gumawa sa Lahat." The seven Birtudes prepared the song "Halina Nga't Magsiawit."

(139b) Not long after, Ama left Batangas for Malinao, Nagcarlan, Laguna. While going up to Kinabuhayan, Inang Sana walked ahead. The five Letras went along. After a few hours, Amang Illustre followed. But Ama unexpectedly arrived first at Kinabuhayan, and the seven Birtudes were met by the people with flag unfurled and singing hymns.

(139c) They went to the Kinabuhayan spring and bathed. They did not change their clothing, but left them to dry on their bodies. The next day Ama said: "I will return to Batangas, but you continue digging the cave of the secret doorway. And when it is opened, go inside and you will see a marble table and water, but do not drink it or wash in it, or you may become addicted."

(140) They arrived at Tanag, and the brethren at Tanag held a feast. On the feast day was the marriage of Ido and Ading. After the marriage, Ama sent for water and had it brought to the wall below the cave, and all the feasting members were bathed. The next day, Ama left for Kinabuhayan. Upon arrival, he learned that the secret doorway had not been opened. Immediately, Ama brought out the book with the map containing plans for future events. He ordered a stop in digging for the secret doorway.

(141a) At nightfall, a night long program was held, and instructions were given by Ama. He said: "The day will come, my children, when the desert will become a big town, and a Capitol will be erected here in Kinabuhayan. And remember, my children, when a road is opened here leading to Nagcarlan, that is a sign that the time is near. Be diligent, my children, plant many plants, for others besides yourselves will eat. Thunder and lightning will strike the ground. The mountains will crumble and the stones on the mountains will roll down to the towns, and the stones in the towns will roll up the mountains."

(141b) The next day at dawn, Benito Octoman was given a list of things to be bought in San Pablo: a box of cigars, a bottle of wine, seven loaves of American bread, three bars of soap, powder for the maidens, and two sawali mats for use as wall screens in the Central. When Benito was about to go downstairs, simultaneously, Rosa started boiling water for coffee for seventeen people. When Octoman arrived in San Pablo, he immediately gave the list to the store owner and told him to prepare the things at

once. After the things were packed, he left immediately. It was daybreak when he arrived in Kinabuhayan, and simultaneously, the brewed coffee was taken from the fire.

(141c) While they were drinking the coffee, Ama said: "Let us suffer a little bit more, my children, and that is a sign that I am about to give you something that money cannot buy. Everything I have said will be fulfilled." After breakfast, they bathed at the Kolehiyo, and at dinner, Ama told Octoman not to accompany him to Batangas. He was planning to fetch palay seeds for sowing in the forest clearing. To Octoman, he entrusted the task of completing the sawali walls in the Central. That afternoon, Ama left with the five Letras.

(142a) In the meantime, the Tangke at the Tres Maria was being built. The night after Ama's departure, the workers at the Tangke held a serenade. The maidens were present all night. When the young Illustre woke up, he went to Octoman at his work, and told him that he was bored, told him to take off from work, and accompany him for a walk along the river, and he said: "Yes, *Kuya*." During their walk, they talked about the Christ of the *Pasyon.* They stopped at the Kinarapaan stone and sat down there, and they continued their conversation.

(142b) After a few moments, he stretched himself flat on his back, apparently asleep. Soon he called out saying: "Ama! Ate Rosa is flirting with the young men. I have seen it and I don't like what they are doing, Ama, come back." Benito Octoman heard Ama's answer: "Yes, son, we shall be there at noon tomorrow. Have the young men meet us at Dolores to carry the palay during the climb." When the voice had stopped, the boy Illustre got up and persuaded Benito Octoman to return to the Central. That was the first time that he had witnessed how father and son communicated.

(143a) The next day, indeed, Ama arrived. That was the *eskramotse* mystery, and all the maidens were spanked and questioned until they confessed what they were gossiping and chattering about.

(143b) It was also at this time that the prayer-stone was brought inside the Templo. Alfonso Delantar was one of those who helped carry the stone. This stone was taken from near the

balete tree above Kinabuhayan. One day, Delantar was beside Ama when he heard somebody call out that they be met. Ama replied: "Yes. How many are you and what time are you to be met? " The reply was: "We are two and at eight in the evening." After that Delantar asked Ama: "Who was that, Ama? " Ama replied: "That was my son Hitler in Germany."

(143c) They were indeed met at eight in the evening, at the gateway by the *balukanag* tree. Soon they arrived at the Templo. When they entered the Templo, they saw that there were many shiny objects like medals. A meeting was held inside the Templo.

(143d) When they came out, a meal had already been prepared by the old women on the stone table in front of the Templo. They sat down to dinner together with Ama. During the meal, they noticed that one of their guests was not eating. He introduced himself as Mabini, who said: "My brethren, do you want to know my companion? " The people replied: "Yes, sir." Mabini told his companion: "Please introduce yourself." But he answered: "Not now. It is not yet time."

(143e) After the meal, the empty dishes were piled up on the table. Villano took up Ama's hand and laid it on the dishes, both the empty ones and those with food still on them. Ama asked: "My children, do you like the empty dishes or those with food on them? " The people replied: "Those with food on them." But when no one picked up the plates, Ama got angry and smashed all the plates. Apparently, the two guests were not upset by Ama's action. And he spoke thus: "My children, do not be afraid, that is the way it is." After that, they entered the Templo again and resumed the discussion. Then, they were escorted to the gateway and departed.

(144a) The next day, they cleaned the cave under the chapel. It was four in the afternoon when they entered and seven in the morning when they came out. After cleaning the cave, they obtained earthen jars of various shapes and buried them in a row, with the openings exposed, and filled them up with red soil, said to be turned to money. After filling them up with red soil, they covered them up completely.

(144b) Since that time, people no longer entered that cave, for they found difficulty in breathing inside. They could not last

more than five minutes without suffering headaches. They would gasp as though dying. Flashlights lost their light and candles were extinguished.

(145) Afterwards, they continued to fell trees, but a tree unexpectedly fell on Alfonso Delantar. This happened in the lot of Juan Villegas. This came to the knowledge of Ama. But Ama shouted that nobody would be harmed or killed. When they had removed the tree from the body of A. Delantar, his body was full of gashes, flayed by the leaves of the falling tree. Moreover, there was a hive of bees on that tree. Ama approached and said that the bees were tasty. Bees swarmed all over Ama's body. In fear, the people ran away. But Ama, instead of going away, caught the bees and swallowed them. His body was full of sting marks. But after bathing, all the marks disappeared.

(146) That evening, there was a meeting inside the Templo, and it was said that the bees on Ama's body signified that Ama was being commanded to make himself known to mankind, for the time had come. After a few days, some town policemen came with a warrant of arrest for Ama, based on a report in the town that Amang Illustre had thirty wives. While they were talking in front of the house opposite the Templo, Ama asked the policemen to shoot a rooster for eating with their drinks. The policemen took turns in shooting at the rooster, who merely leaped here and there. "You braggarts," said Ama. "A mere chicken and you can't even hit it; what if I were to tell you to shoot at the maidens." Abashed, the policemen left without saying goodbye.

(147a) The next day, Ama, the five Letras and Benito Octoman went to the town for the investigation. Ama appointed Benito Octoman to present the case. While Ama was stirring his chewing mixture, he (Octoman), after being sworn in, faced the questioning:

Judge: "Do all of you grow beards in your association?"
(Asked three times before being answered.)

Answer: "Yes, your honor."

Judge: "Can you prove your statement? "

Answer: (Sudden inspiration) "Your honor, take off your pants, and you also grow a beard below."

Judge: (Pounding gavel) "Bueno." (Changing question) "Do you have pregnant women in your association? " (Asked three times before being answered.)

Answer: "Yes, your honor."

Judge: "Can you prove your statement? "

Answer: "Your honor. Did your mother become pregnant with you? "

Judge: (Again pounding gavel) "Este bueno."

Answer: "Therefore, your honor, you belong to our association."

Judge: (Again changing the question) "Does your association teach 'Remain silent for it is God who will touch you'? " (Asked three times before being answered.)

Answer: "Yes, your honor."

Judge: "Can you prove your statement? "

Answer: "Yes, your honor, and thank you. You ask if God touches us. Would you prefer to be touched by the devil? "

Judge: (Again pounding gavel) "Impossible. That cannot be." (Again changing the subject) "Is it true that your teacher Illustre has thirty wives? Prove it."

Answer: "Yes, your honor. Thus it is on earth as it is in heaven. Christ has many angels chanting for him in the bosom of his abode. So with Illustre. Many are the Letras and Birtudes chanting for him. They give light and understanding to people in darkness."

(147b) The judge gave up, and asked for a tray, for it was lunch time. When they started to leave the courthouse, it was late afternoon. The judge said: "I still have many questions to ask you my children, but enough for now." And he shook Ama's hand, saying: "Thank you, Ama." The judge had called him "Ama."

(148) Soon afterwards, they bade the judge goodbye and went to Mauban to the house of Ginang Berie. From Nanang Berie, Ama took the sacerdotal cape that he had entrusted to her long ago. She also gave Ama a copy of two songs: "Noong Manaog Na Ang Dios Sa Atin," and "Oh Amang Bathala Gumawa Ng Lahat." Then they proceeded to Kinabuhayan. They were full of joy when they arrived, talking ahead of each other about what

they had seen and heard. Ama told the servites to memorize the songs they had brought.

(149a) The next day, they left for Olibete to visit Nanang Adarna. Ama took the title of the whole Philippines and of the whole world that he had entrusted to her. At first, Nanang Adarna refused, saying that it was not Ama who had entrusted this to her. So Ama said: "It was I, as a child, who gave it to you; my hair was curly and my skin was reddish. My nose was pointed. And I gave it to you in the town of Tagudin, Ilocos Norte." When Nanang Adarna heard Ama mention these signs, she immediately knelt down and asked for his blessing. With both hands, Nanang Adarna delivered the title to Ama. This included a copy of the "Huling Paalam." Nanang Adarna was very grateful for knowing Ama.

(149b) When Ama was about to leave, he left this advice to Nanang Adarna: "My child, when my call reaches you, do not fail to go to Kinabuhayan." Adarna replied: "Yes, Ama." And they left without partaking of the big feast and merrymaking at Olibete.

(149c) They left for Plateros to visit the five children that he had entrusted to an old couple. But when they arrived in Plateros, the old couple were already dead. Amang Illustre told old Payomo to fetch or summon the five maidens. When they were face to face, Ama asked: "Do you recognize me? " The five answered: "It seems we have dreamt that you were our companion in the past." When they could not recognize him, Ama recited psalms. Afterwards, he showed them the first letter of his name: A. When he had placed this on the table, Ama told the five maidens: "Whoever has the remaining letters, let her show them in order." After they had shown these, Ama told them to read the letters. Only after they had read them did they recognize Amang Illustre and they all embraced him together. They were swooning with joy. For since Ama had left them, never had he returned to them until now that the oldest aged 117. They stayed two nights in Plateros. Ama said: "I will leave you again, and I will take you with me when I return."

(150) After some time, Ama returned. On this return to Plateros, one died and the other four maidens died soon after. He left Plateros, returned to Kinabuhayan, and upon arriving

there, he was in great joy, saying: "It is enough, the time of our fulfillment is at hand and will not pass us by, my children."

(151) Amang Illustre went down that evening and spoke to the people, saying: "My children, before I leave, I wish that my only son be married, for otherwise the time will come when women will fight over him." Ama turned the conversation to Julio and Henya Coronado and told them that he wished their daughter Maria Coronado to be the wife of young Illustre.

(152a) At first, the couple Julio and Henya were unwilling. They said: "It is enough that she be your servite." Ama turned the question to Maria Coronado and asked her if she was willing to be the wife of young Illustre. She also was not agreeable to Ama's proposal. But Ama said: "My child, agree to this and the time will come when he will be the father of the nation, and you will be the mother." In short, the elders finally agreed to the marriage.

(152b) Ama also said: "Remember, my children, there will be darkness here, and there will also be light here." He showed them the signs by which he would be recognized upon his return. He also taught them the words to use for invoking him in spirit.

(153) The next day, they went up to Kinabuhayan and after a week, the young Illustre and Maria Coronado were married, believing that this was merely play-acting, for they were still young, the girl being sixteen and the boy fifteen. The marriage was performed inside the Templo. In this ritual, Ama wrapped them up in the flag, himself with them first, and then, just the two together; then, Ama instructed them, saying: "My children, make this a good union, learn to get along, for the time will come when thousands of people will be following you." After these instructions, Ama came out of the Templo, chopped up the prepared *lechon* into small pieces and distributed them to the people; ripe papayas were laid out on the table.

(154a) After everybody had been fed, Ama made some predictions. He said: "Watch out for comets and portents. For not by bread and rice alone does man live but must also receive good advice." For Ama was showing suppressed anger for the world: "From the first selection to the choice, and from the seventh century to life everlasting." [In an interview sometime in

November 1980, this statement was interpreted by Benito Octoman and Erlinda Guevarra as follows: "Many of those called were not worthy to be chosen to the highest vocation. Those who remain loyal to the seventh 'Jose,' of whom there is one in every century or age, will reach everlasting life."]

(154b) After leaving the Templo, Ama summoned Benito Octoman, Jesus Delarmente, and Pedro Delantar and told them: "If you are longing for your hometown, you may go home, but under one condition: one day for travelling there, one day for staying there, and one day for the return trip to Kinabuhayan. Whoever goes beyond this, for him will I prepare a coffin."

(154c) For they were in a hurry to finish the construction of the Central. There were to be three rooms in the Central. The old part of the Central was assigned to Iliong and his wife Juliana, the new part to the young Illustre and his wife, and the room in between to Benito and his wife Ana.

(154d) After Ama had completed it, he said: "I will leave on a tour of the *balangays* to introduce the newlyweds," and with that he bade farewell.

(155) The next day, they left Kinabuhayan for Caylaway on foot, and only on arriving there did they take a vehicle. They went to the house of Ceferino Laguardia. At their arrival, all the brethren from Tanag, Luntud, Tuy, and Altura assembled there. Guards were posted in the basement and the stairs, doors and windows were shut, a meeting was held, and Ama lectured on the times to come.

(156a) Ama began: "My dear children, please listen to what I have to say, and understand them and remember them when I depart at this time; that if they chop up my body, fortunate is he who eats a piece of my body. Fortunate is he who eats my liver. Fortunate is he who eats my hands and feet. After eating every piece of my body, disgorge it, and behold, I am still whole."

(156b) After the meeting, they held a parade in Lian at the request of the Japanese, who also brought them to the town of Nasugbu and there, they sang praises for the Japanese army. The next day, they moved to Balibago. They assembled all the brethren from the area and there was merrymaking. Afterwards, there was a general meeting. Ama told the children: "I will leave

without a companion, but remember my parting advice to you, because many will appear and pretend to be me. You will experience a severe earthquake, the whole world will tremble. It is necessary, my children, to bring downstairs all breakable articles, and do not be separated, for I shall return."

(156c) The next day, Ama made ready. He passed through Palingkaro and held a parade and a program where Ginang Illustre danced a *bodabil*, and there was a meeting. Ama explained an example: "Only one rope has not broken, and the time is at hand. Sharpen your perceptions, and go where the flames come from. Flames do not return where they have already passed."

(156d) After the meeting, they bade boodbye. They left for Yawe, Padre Burgos, Quezon, to the house of Pablo Vasquez. They discussed the holding of a feast at the community of Yawe.

(156e) Ama narrated a parable to Mang Pablo. He said he had three sons, and he gave one centavo to each one, "and I will take it back in due time. (157a) One son invested the one centavo given him. Another buried his one centavo underground. The third carried his one centavo wherever he went." Pablo answered: "Ama, the one who invested was clever." Ama laughed and winked at him saying: "Be clever, my son, take my hint in an instant. Be alert, prepare the people of Walay, my son. I will prepare a place for you, and I will summon you to Kinabuhayan. My wish is that not one of you be lost, that you leave no one in your travels. And I will meet you in the company of the Father, for in Kinabuhayan will the Illustre clan be assembled."

(157b) They also went to the house of Luis Odnemer, shaman of Ligwa, and Ama gave him the responsibility over the people in Ligwa who follow Amang Illustre. Upon arrival, a parade and a short program were held by the five Letras. Ama gave a speech: "The moment I summon you, my children, no matter how thorny the way, open up a path, for Ama is with you. Remember that Yawe is yours. Yawe: that is the key for opening the gate to the garden. All of you who have investments with Illustrisimo, I advise you not to neglect receiving (new insights); do not refuse them."

(157c) Pablo Logatok, shaman of Pulo, P. Burgos, Quezon, was also summoned. He was told to prepare to go up to

Kinabuhayan. Ama said: "From now on, my son, be prepared, and when my call reaches you, do not delay. Make an effort. Bring those who love Illustrisimo along with you to meet him and witness the day of his coming. Bring with you the Pulo stone and the sea foam." Old Pablo replied: "Yes, Ama, except that, since the road is soft, I cannot be sure I will be able to follow immediately." Ama answered: "You are a soft-roader. If the Father is with you, the road will harden. At your arrival, my son, I promise you, the position of Holy Moses will be given to you."

(157d) They discussed the arrangement of the song "Sa Dakilang Araw." Afterwards, Ama suddenly became disturbed saying that he still had many places to visit and time was short. And forthwith, he bade goodbye to all. He went up to Kinabuhayan.

(157e) On his arrival, there was an all-night program, and Ama gave a lecture. He said: "You must know that the past is like a young calf, but now goring bulls will pass. But I tell you, do not forget the name of your ancestor. Remember, my children, the time granted you for your livelihood in this place. Do not plant coconuts; only fruit-bearing plants and trees may be planted in paradise. Camotes for example; if there are five, only two will the Father give you, and two he will pull back underground. So that when the time comes, you will have something to eat."

(157f) There was a meeting in the Templo; Ama summoned Octoman, Fortunato, Jesus, and Pedro. "Remember this, my sons, you represent the Dose Pares and the apostles, and you are responsible for this place: Kinabuhayan. Do not leave the people, for they are your brothers. Now that I am still with you, it does not matter that you fail to call on your parent. But at my departure, do not be remiss, let your faith in the Father grow stronger. And if I tell you now to prepare, then prepare even more. For remember that the past was a young calf, but now a bull will pass. Sharpen your senses and your hearing. For this world will be divided into two factions: one communist and the other American. My children, may you be by your parent's side when he gives judgment."

(158a) The next day, Ama influenced the municipal government of Dolores to employ Octoman and Jesus Detaunan

as policemen, and forthwith took their two months' salary, even though they had not yet served. That made Jesus angry at Ama. Ama also got angry, and it was almost impossible to stop their angry words; and so, the father of Jesus owned up the fault of his son. Ama told him: "For shame, son, do not repent for your son's fault. Benito, have patience, it is better that only you should side with me; I am leaving you here where I will find you," and he handed over to him a small bundle containing seven pieces of vine-wood, each with seven sharp thorns, and he said: "Take care of this, my son."

(158b) For one week, there was joy all over Kinabuhayan. Suddenly, the first war exploded in the month of December. Benito Octoman was constructing a corn mill and a cane thresher then. The first time they saw airplanes chasing each other in the skies, Ama told them to "store rice and corn immediately, for we shall be many here." Ama advised and taught the people how to meet and welcome all the brethren that he would summon to Kinabuhayan. He assigned the task to Benito Octoman, Fortunato Detaunan, Pedro Delantar, and Jesus Delarmente. He taught them different languages, for Kinabuhayan would be surrounded by the power of God, the Father, and only the Illustrisimo's clan can enter it.

(159) It was Friday when Ama summoned Octoman and Mang Ato to the Templo, and he gave them this advice: "I shall fulfill the time assigned to me by my father. First I will leave you, and I hope you will not forget our beautiful companionship. Do not introduce changes, my children." Octoman softly asked a question: "Ama, where shall we seek you and how shall we follow you? Ama, with your permission, please leave with us here at least one shaman in Kinabuhayan, who will be our oracle." The reply was: "Remember, my children, a mere voice comes to a place where there is a shaman. But I myself am not there. Take a dog for example. When a dog keeps barking, he is far from meat. When a dog is silent after barking, know that he is chewing meat. Fortunato, Benito, I entrust to both of you your brethren of Kinabuhayan. Also do not leave my only son, Jose. When the time comes, authority will be transferred to him, he will make up for the limitations on the powers that I have conferred on you, and he will be in charge of all of you."

(160) And Ama started summoning the shamans. First, he started with the east. "Pablo Vasquez, my son, now is the time to come; bring with you all those who are willing; I need you now." Pablo answered: "Ama, we cannot go up there, for I am lame; please help us brethren just to be assembled here." Luis Odnemer was next: "Son, come up now, bring the brethren with you." The reply was: "We cannot go up, the path is thorny; send us your help and we brethren will live together." Pablo Logatok: "It is time now, my son, come here." The reply: "Ama, we cannot go up, the road is soft, and there is no other path. We brethren will just stay together here inside our cave."

(161) The north was summoned next. Amang Malumbay was summoned, and he suddenly came and conversed with Ama for about an hour and left afterwards. Also summoned were Nanang Adarna, Pedro Magno, Catalino Tolentino, Pascual Garcia, Manuel Payomo, Juan Laganio, Teofilo Cortez, Casiano Garcia, and Venancio Wagan. They all had one answer: "Ama, we cannot go up there for we have no vehicle." The call was turned to Mindoro. "Hospicio Andino, Juan Luna, come here." The reply: "Ama, we cannot go up, the brethren are ailing, we cannot leave them." The call was turned to Cavite, Batangas, and Laguna. But no one came. They all had one answer: they could not go up. Also called were the shamans of Bulacan, Pampanga, and Bataan, but not one came up and for the same reason. The shamans in the Visayas were also summoned, but no one came.

(162) In the twenty-four hours that Ama was calling, there was only one response. And so, he sent his blessings to all of them, no matter how far, but Amang Illustrisimo was grieved and sorrowing because all those he had summoned did not come up to the holy place. After ascertaining that no one could come up, he assembled all those who were in Kinabuhayan, lectured to them, and told them: "My children, be wise and steadfast. For there will be a strong typhoon, and an earthquake, the wall will crumble. Be good. Be alert, my children, and dwell here in this town without people, and study here in this school without a teacher. I entrust this place to you, for it is yours." Ama also summoned the *engkantos,* and that was the first time that Benito Octoman saw and conversed with Maria Sinukuan and Maria Makiling and Maria Banahaw. Kulawit and Laklak were also

summoned. Only then was it known that every night Laklak told Ama the news about the number of people killed everyday in the battles.

(163) Ama again advised them, saying: "My children, do not forget to pray to God, be steadfast, be alert, my children. Goodbye, my children, I will leave, but I will not take anyone along with me. I shall return as a very young child. My parting word to you, my children, is that where I leave you, there I must find you on my return. It will not be long before I return, but I am sad because on my return, I may not find a single one among you in whom I have invested." He placed pieces of paper in their mouths and gave them chips of wood, and again blessed them.

(164a) The next day, Amang Illustrisimo left for Mauban. After one night in Mauban, he bade goodbye and said he was returning to Kinabuhayan. On passing San Pablo, he proceeded to Nagcarlan and went up to Malinao. On arriving at Malinao, he visited the house of Mang Odo and then proceeded to the house of Julio Coronado. After resting a few hours, they had supper. After this, they assembled together to exchange stories. They were happy then.

(164b) During their conversation, there arrived a man named Gavino Ortega. When they asked him his purpose, he said he merely wanted to have a drink with them. And since he brought the drinks, they started drinking. But only some of them joined in the drinking, and Amang Illustrisimo retired. The drinking continued for some time, and when the drinks were used up, Amang Illustre told them to rest and sleep.

(164c) By about midnight, while they were all asleep, except for Eugenia and Melchora Coronado, who were cooking the *nilugaw* for the child, they suddenly heard someone call out the name of Julio Coronado. But before Julio could answer, three armed men immediately entered and asked for Amang Illustrisimo. "We need him, and don't make any false move if you want to live," they said. And they started kicking at the people in their search for Amang Illustrisimo.

(164d) When they could not find him after a long while, Amang Illustrisimo spoke up and said: "I am here." Immediately, the three searchers approached Ama and held his hands and raised

him up. Inang Sana took off the cape he was using as a blanket. She asked where they would bring him. The guerillas told them: "Do not worry. We just have something to talk about right here."

(164e) Before going downstairs, Ama told those left behind: "Do not go downstairs." Inay Sana asked: "When will you come back? " Amang Illustrisimo replied: "I shall return in the morning." And he went downstairs.

(164f) Those left behind were amazed to notice that night that no matter how hard they tried to awaken the young Illustre, he could not be wakened up; that was probably the moment of departure that was meant, in order to fulfill the saying: "Remember, my children, that many as you are, not one of you will I bring with me at my departure."

(164g) Three days swiftly passed, but they could not discover where Amang Illustrisimo was. At midnight of the third day, they suddenly heard the voice of Amang Illustrisimo intoning the prayer "Cuatro Pilares"; they got up and gave the responses to the prayer of Amang Illustre. But after responding, the voice of Amang Illustre was gone, and they no longer heard it.

(165) The next day, Inay Sana and the young Illustre left and went to Epifanio Cortez to report that Ama had disappeared. And when Fausto Reyes learned about what had happened, he and the young Illustre went to Manila in search of Amang Illustrisimo. They went to the house of Tomas Martinez and told him about Ama's disappearance. Unbelieving, Tomas Martinez said: "You say that he disappeared four days ago, and yet yesterday he passed here, and said he was going to Juan Martinez in Velasquez, but he was alone."

(166) When they heard this, they immediately went there. But upon arrival at the house of Juan Martinez, they were greeted with the question whether they had met Amang Illustrisimo, for he had just left the house after taking his long coat and his helmet. But Juan said: "Do not leave just yet, because Mariano Par was sleeping here a while ago, and when he learned that Ama was alone, he hurriedly followed him." They waited for a few hours to find out from Mariano Par where Amang Illustrisimo had gone. Soon Mariano Par arrived. They asked him where Ama was, and he said he did not find him when he tried to follow him. And so, Fausto

Reyes and the young Illustre sadly bade goodbye and returned to Nagcarlan, Laguna.

(167a) Several weeks passed swiftly and the topic of Ama's disappearance died down. But after about two months since the disappearance, Benito Octoman was arrested by the Marking guerrillas, namely, Capt. Tomas Crusa, Capt. Pedro Crusa, Capt. Julio Coronado (not the father of Maria Coronado-Illustre), and Major Pedro Urize. That was when it was learned that Amang Illustrisimo had been taken by these same guerrillas.

(167b) While they were resting, they recounted how they took Ama. They were dragging him from the stairs of the house to Godia mountain.

(168) Upon arrival there, they rested. While they were resting, they said: "Say your prayers, old man, while you have a few hours before ending all your bragging. And now, show what you know and what you can do in self-defense." But their words did not disturb the old man a bit. Instead he said: "Before you kill me, please give me a meal and a cigar." They acceded to his request at once. When the cigar was half gone, Amang Illustrisimo said: "You may kill me now." The guerrillas got ready. When the axe was poised, he raised his hand and said: "Just a moment; I have a parting request. After you kill me, dismember my body. Bring my head to Batok-baka mountain. Bring one foot to the town of Liliw and hang it from the eastern window of the house of Major Crusa, and bring one arm to Gunaw mountain."

(169) Because the guerrillas were anxious to finish the execution and to see miracles said about him, they said they would follow all his wishes and bring the parts of his body wherever he wished.

(170) In the afternoon of the next day, Gen. Vicente Umali gave orders to inspect the parts of the body of the old man where they had placed them. But they were amazed to see banana stalks in the places where they had placed those parts, and no trace of those parts could be found. And so they said that the life of the old man was truly miraculous.

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A Past Revisited

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